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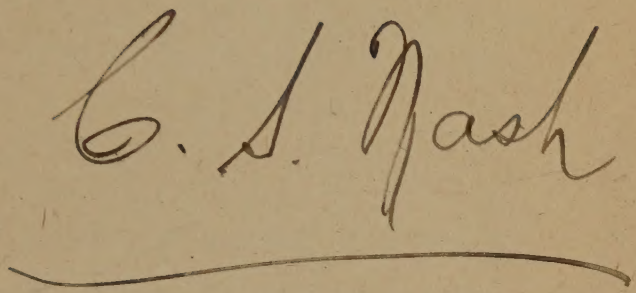

THE NATIONAL COUNCIL OF THE CONGREGATIONAL CHURCHES OF THE UNITED STATES

ADDRESSES, REPORTS, STATEMENTS OF BENEVOLENT SOCIETIES, CONSTITUTION, MINUTES, ROLL OF DELEGATES, ETC.

SEVENTEENTH REGULAR MEETING

COLUMBUS, OHIO, OCTOBER 10–17, 1917

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THE NATIONAL COUNCIL OF THE

CONGREGATIONAL CHURCHES

OF THE UNITED STATES

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BENEVOLENT SOCIETIES, CONSTITUTION,
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CONSTITUTION AND BY-LAWS OF THE NATIONAL COUNCIL

(Revised)

THE Congregational Churches of the United States, by delegates in National Council assembled, reserving all the rights and cherished memories belonging to this organization under its former constitution, and declaring the steadfast allegiance of the churches composing the Council to the faith which our fathers confessed, which from age to age has found its expression in the historic creeds of the Church universal and of this communion, and affirming our loyalty to the basic principles of our representative democracy, hereby set forth the things most surely believed among us concerning faith, polity, and fellowship:

FAITH

We believe in God the Father, infinite in wisdom, goodness, and love; and in Jesus Christ, his Son, our Lord and Saviour, who for us and our salvation lived and died and rose again and liveth evermore; and in the Holy Spirit, who taketh of the things of Christ and revealeth them to us, renewing, comforting, and inspiring the souls of men. We are united in striving to know the will of God as taught in the Holy Scriptures, and in our purpose to walk in the ways of the Lord, made known or to be made known to us. We hold it to be the mission of the Church of Christ to proclaim the gospel to all mankind, exalting the worship of the one true God, and laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood. Depending, as did our fathers, upon the continued guidance of the Holy Spirit to lead us into all truth, we work and pray for the transformation of the world into the kingdom of God; and we look with faith for the triumph of righteousness and the life everlasting.

Polity

We believe in the freedom and responsibility of the individual soul, and the right of private judgment. We hold to the autonomy of the local church and its independence of all ecclesiastical control. We cherish the fellowship of the churches, united in district, state, and national bodies, for counsel and co-operation in matters of common concern.

The Wider Fellowship

While affirming the liberty of our churches, and the validity of our ministry, we hold to the unity and catholicity of the Church of Christ, and will unite with all its branches in hearty co-operation; and will earnestly seek, so far as in us lies, that the prayer of our Lord for his disciples may be answered, that they all may be one.

United in support of these principles, the Congregational Churches in National Council assembled agree in the adoption of the following Constitution:

Article I. — Name

The name of this body is the National Council of the Congregational Churches of the United States.

Article II. — Purpose

The purpose of the National Council is to foster and express the substantial unity of the Congregational churches in faith, polity, and work; to consult upon and devise measures and maintain agencies for the promotion of their common interests; to co-operate with any corporation or body under control of or affiliated with the Congregational churches, or any of them; and to do and to promote the work of the Congregational churches of the United States in their national, international, and interdenominational relations.

Article III. — Members

1. *Delegates.* (*a*) The churches in each District Association shall be represented by one delegate. Each association having more than ten churches shall be entitled to elect one additional delegate for each additional ten churches or major

fraction thereof. The churches in each State Conference shall be represented by one delegate. Each conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect one additional delegate for each additional ten thousand members or major fraction thereof. States having associations but no conference, or vice versa, shall be entitled to their full representation.

(*b*) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen.

(*c*) The Secretary and the Treasurer shall be members, *ex officiis*, of the Council.

(*d*) Any delegate who shall remove from the bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the Conference or Association may proceed to fill the unexpired term by election.

2. *Honorary Members.* Former moderators and assistant moderators of the Council, ministers serving the churches entertaining the Council, persons selected as preachers or to prepare papers, or to serve upon committees or commissions chosen by the Council, missionaries present who are in the service of the American Board of Commissioners for Foreign Missions and have been not less than seven years in that service, persons appointed by national missionary boards as corporate members, executive officials of such boards whose scope of responsibility is coextensive with the nation, together with one delegate each from such theological seminaries and colleges as are recognized by the Council, may be enrolled as honorary members and shall be entitled to all privileges of members in the meeting of the Council except those of voting and initiation of business.

3. *Corresponding Members.* The Council shall not increase its own voting membership, but members of other denominations, present by invitation or representing their denominations, representatives of Congregational bodies in other lands, and other persons present who represent important interests, or have rendered distinguished services, may, by vote, be made corresponding members, and entitled to the courtesy of the floor.

4. *Term of Membership.* The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term.

The term of a member shall begin at the opening of the next stated meeting of the Council after his election, and shall expire with the opening of the second stated meeting of the Council thereafter. He shall be a member of any intervening special meeting of the Council.

Article IV. — Meetings

1. *Stated Meetings.* The churches shall meet in National Council once in two years, the time and place of meeting to be announced at least six months previous to the meeting.

2. *Special Meetings.* The National Council shall convene in special meeting whenever any seven of the general state organizations so request.

3. *Quorum.* Delegates present from a majority of the states entitled to representation in the Council shall constitute a quorum.

Article V. — By-Laws

The Council may make and alter By-Laws at any stated meeting by a two-thirds vote of members present and voting; provided, that no new By-Law shall be enacted and no By-Law altered or repealed on the day on which the change is proposed.

Article VI. — Amendments

This Constitution shall not be altered or amended, except at a stated meeting, and by a two-thirds vote of those present and voting, notice thereof having been given at a previous stated meeting, or the proposed alteration having been requested by some general state organization of churches entitled to representation in the Council, and published with the notification of the meeting

BY-LAWS

I. — The Call of a Meeting of the Council

1. The call for any meeting shall be issued by the Executive Committee and signed by their chairman and by the Secretary of the Council. It shall contain a list of topics proposed for consideration at the meeting. The Secretary shall seasonably furnish blank credentials and other needful papers to the scribes of the several district and state organizations of the churches entitled to representation in the Council.

2. The meetings shall ordinarily be held in the latter part of October.

II. — The Formation of the Roll

Immediately after the call to order the Secretary shall collect the credentials of delegates present, and these persons shall be *prima facie* the voting membership for purposes of immediate organization. Contested delegations shall not delay the permanent organization, but shall be referred to the Committee on Credentials, all contested delegations refraining from voting until their contest is settled.

III. — The Moderator

1. At each stated meeting of the Council there shall be chosen from among the members of the Council, a Moderator and a first and a second Assistant Moderator, who shall hold office for two years and until their successors are elected and qualified.

2. The Moderator immediately after his election shall take the chair, and after prayer shall at once proceed to complete the organization of the Council and to cause rules of order to be adopted.

3. The representative function of the Moderator shall be that of visiting and addressing churches and associations upon their invitations, and of representing the Council and the Congregational churches in the wider relations of Christian fellowship, so far as he may be able and disposed. It is understood that all his acts and utterances shall be devoid

of authority and that for them shall be claimed and to them given only such weight and force as inhere in the reason of them.

4. The Moderator shall preside at the opening of the stated meeting of the Council following that at which he is elected, and may deliver an address on a subject of his own selection.

IV. — The Secretary

The Secretary shall keep the records and conduct the correspondence of the Council and of the Executive Committee. He shall edit the Year-Book and other publications, and shall send out notices of all meetings of the Council and of its Executive Committee. He shall aid the committees and commissions of the Council and shall be secretary of the Commission on Missions. He shall be available for advice and help in matters of polity and constructive organization, and render to the churches such services as shall be appropriate to his office. He may, like the Moderator, represent the Council and the churches in interdenominational relations. For his aid one or more assistants shall be chosen at each meeting of the Council to serve during such meeting.

V. — The Treasurer

The Treasurer shall receive and hold all income contributed or raised to meet the expenses of the Council, shall disburse the same on the orders of the Executive Committee, and shall give bond in such sum as the Executive Committee shall from time to time determine.

VI. — Term of Office

The term of office of the Secretary, Treasurer, and of any other officer not otherwise provided for shall begin at the close of the meeting at which they are chosen, and continue until the close of the next stated meeting, and until their successors are elected and qualified.

VII. — Committees

As soon as practicable after taking the chair, the Moderator shall cause to be read to the Council the names proposed

by the Nominating Committee for a Business Committee and a Committee on Credentials. These names shall be chosen so as to secure representation to different parts of the country, and the names shall be published in the denominational papers at least one month before the meeting of the Council, and printed with the call of the meeting. The Council may approve these nominations or change them in whole or in part.

1. *The Committee on Credentials.* The Committee on Credentials shall prepare and report as early as practicable a roll of members. Of this committee the Secretary shall be a member.

2. *The Business Committee.* The Business Committee shall consist of not less than nine members. It shall prepare a docket for the use of the Council, and subject to its approval. All business to be proposed to the Council shall first be presented to this committee, but the Council may at its pleasure consider any item of business for which such provision has been refused by the committee.

3. *The Nominating Committee.* The Nominating Committee shall consist of nine members, to be elected by the Council on the nomination of the Moderator, and shall serve from the close of one stated meeting till the close of the following stated meeting of the Council. Five members shall be so chosen for four years, and four for two years, and thereafter members shall be chosen for four years. This committee shall nominate to the Council all officers, committees, and commissions for which the Council does not otherwise provide. But the Council may, at its pleasure, choose committees, commissions, or officers by nomination from the floor or otherwise as it shall from time to time determine. Members of the Nominating Committee who have served for a full term shall not be eligible for re-election until after an interval of two years.

4. *The Executive Committee.* The Executive Committee shall consist of the Moderator, the Secretary, and nine other persons, and shall be so chosen that the terms of the elected members shall ultimately be six years, the term of three members expiring at each stated meeting of the Council.

5. *Other Committees.* (1) Other committees may be appointed from time to time, and in such manner as the Coun-

cil shall determine, to make report during the meeting at which they are appointed.

(2) On such committees any member of the Council, voting or honorary, is eligible for service.

(3) All such committees terminate their existence with the meeting at which they are appointed.

(4) No question or report will be referred to a committee except by vote of the Council.

(5) Committees shall consist of five persons unless otherwise stated.

(6) Unless otherwise ordered, the first named member of a committee shall be chairman.

VIII. — The Executive Committee

1. The Executive Committee shall transact such business as the Council shall from time to time direct, and in the intervals between meetings of the Council shall represent the Council in all matters not belonging to the corporation and not otherwise provided for. They shall have authority to contract for all necessary expenditures and to appoint one or more of their number who shall approve and sign all bills for payment; shall consult the interests of the Council and act for it in intervals between meetings in all matters of business and finance, subject to the approval of the Council; and shall make a full report of all their doings, the consideration of which shall be first in order of business after organization.

2. They may fill any vacancy occurring in their own number or in any commission, committee, or office in the intervals of meeting, the persons so appointed to serve until the next meeting of the Council.

3. They shall appoint any committee or commission ordered by the Council, but not otherwise appointed; and committees or commissions so appointed shall be entered in the minutes as by action of the Council.

4. They shall select the place, and shall specify in the call the place and precise time at which each meeting of the Council shall begin.

5. They shall provide a suitable form of voucher for the expenditures of the Council, and shall secure a proper auditing of its accounts.

6. They shall prepare a definite program for the Council, choosing a preacher and selecting topics for discussion and persons to prepare and present papers thereon.

7. They shall assign a distinct time, not to be changed except by special vote of the Council, for

(*a*) The papers appointed to be read before the Council.

(*b*) The commissions appointed by one Council to report at the next, which may present the topics referred to them for discussion or action.

(*c*) The benevolent societies and theological seminaries.

All other business shall be set for other specified hours, and shall not displace the regular order, except by special vote of the Council.

IX. — Commissions

1. Special committees appointed to act *ad interim*, other than the Executive Committee and Nominating Committee, shall be designated as commissions.

2. Commissions are expected to report at the next meeting following their appointment, and no commission other than the Commission on Missions shall continue beyond the next stated meeting of the Council except by special vote of the Council.

3. No commission shall incur expense except as authorized by the Council, or its Executive Committee.

4. Any member in good standing of a Congregational church is eligible for service on any commission or *ad interim* committee.

5. Commissions shall choose their own chairmen, but the first named member shall call the first meeting and act as temporary chairman during the organization of the commission.

X. — Congregational National Societies

With the consent of our National Missionary Societies, whose approval is a necessary preliminary, the following shall define the relation of these societies to the National Council:

The foreign missionary work of the Congregational churches of the United States shall be carried on under the auspices of

the American Board of Commissioners for Foreign Missions and the co-operating Woman's Boards of Missions; and the home missionary work of these churches, for the present under the auspices of the Congregational Home Missionary Society, the American Missionary Association, the Congregational Education Society, the Congregational Church Building Society, and the Congregational Sunday-school and Publishing Society, hereinafter called the Home Societies, and the Woman's Home Missionary Federation.

1. *The American Board of Commissioners for Foreign Missions.* This Board and the co-operating Woman's Boards shall be the agency of the Congregational churches for the extension of Christ's kingdom abroad.

a. Membership. The voting membership of the American Board shall consist, in addition to the present life members, of two classes of persons. (*a*) One class shall be composed of the members of the National Council, who shall be deemed nominated as corporate members of the American Board by their election and certification as members of the said National Council, said nominations to be ratified and the persons so named elected by the American Board. Their terms as corporate members of the American Board shall end, in each case, when they cease to be members of the National Council. (*b*) There may also be chosen by the American Board one hundred and fifty corporate members-at-large. The said one hundred and fifty corporate members-at-large shall be chosen in three equal sections, and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting in connection with the meeting of the National Council. No new voting members, other than herein provided, shall be created.

b. Officers and Committees. The officers and committees of the American Board shall be such as the Board itself may from time to time determine.

c. Meetings. Regular meetings of the American Board shall be held annually. That falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such time and place as the Board may

determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of the American Board to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

2. *The Home Societies.* These societies, with the Woman's Home Missionary Federation, shall be the agencies of the Congregational churches for the extension of Christ's kingdom in the United States.

a. Membership. The voting membership of the several home societies shall consist, in addition to such existing life members and other members of the society in question as may be regarded as legally necessary, of two classes of persons.

(*a*) One class shall be composed of the members of the National Council so long as they remain members of said Council.

(*b*) There may also be chosen corporate members-at-large by the said societies, in the following numbers, viz.: by the Congregational Home Missionary Society, ninety; by the American Missionary Association, sixty; by the Congregational Church Building Society, thirty; by the Congregational Education Society, eighteen; and by the Congregational Sunday-school and Publishing Society, eighteen. The said corporate members-at-large shall be chosen by each of the said societies in three equal sections and so chosen that the term of each section shall be ultimately six years, one section being chosen every second year at the meeting held in connection with the meeting of the National Council. In this selection one fifth of the said corporate members-at-large may be chosen from the organizations for the support of Congregational activities affiliated in the Woman's Home Missionary Federation. No new voting members, other than herein provided, shall be created by any society.

b. Officers and Committees. The officers and committees of the several home societies shall be such as the societies themselves may from time to time determine.

c. Meetings. Regular meetings of the Home Societies

shall be held annually. Those falling in the same year in which the National Council holds its meeting shall be held in connection with the meeting of said Council. Meetings in other years shall be held at such times and places as the societies themselves may determine. Important business, especially such as involves extensive modifications of policy, shall, so far as possible, be reserved for consideration in those meetings held in connection with the meeting of the National Council.

d. Reports. It shall be the duty of each of the Home Societies to make a full and accurate report of its condition and work to the National Council at each stated meeting of that body.

XI. — The Commission on Missions

1. On nomination by the standing committee on Nominations, the National Council shall elect fourteen persons, and on nomination by the several national societies, home and foreign, shall also elect one person from each society, and on similar nomination one each from the whole body of Woman's Boards of Foreign Missions and from the Woman's Home Missionary Federation; who, together with the Secretary of the National Council *ex officio*, shall constitute a Commission on Missions.

2. *Members.* The members of the Commission on Missions shall be divided as nearly as possible into two equal sections in such manner that the term of each section shall be ultimately four years and the term of one section shall expire at each biennial meeting of the Council. In these choices due consideration shall be given to convenience of meeting, as well as to the geographical representation of the churches. No member except the Secretary of the National Council, whether nominated by the Standing Committee on Nominations of the National Council or by the societies, who has served on said Commission for two full successive terms of four years each, shall be eligible for reelection until after two years shall have passed. Unpaid officers of any of the missionary societies of the churches shall be eligible to this Commission, but no paid officer or employee of a missionary society shall be eligible. The Commission shall choose its own chairman,

and have power to fill any vacancy in its own number until the next stated meeting of the Council.

3. *Duties.* While the Commission on Missions shall not be charged with the details of the administration of the several missionary societies, it shall be its duty to consider the work of the home and foreign societies above named, to prevent duplication of missionary activities, to effect all possible economies in administration, and to seek to correlate the work of the several societies so as to secure the maximum of efficiency with the minimum of expense. It shall have the right to examine the annual budgets of the several societies and have access to their books and records. It may freely give its advice to the said societies regarding problems involved in their work, and it shall make recommendations to the several societies when, in its judgment, their work can be made more efficient or economical. It shall make report of its action to the National Council at each stated meeting of that body, and present to said Council such recommendations as it may deem wise for the furtherance of the efficiency and economical administration of the several societies. In view of the evident conviction of a large portion of the churches that the multiplicity of the Congregational Home Societies is not consistent with the greatest economy and efficiency, the Commission on Missions shall examine present conditions and shall recommend to the National Council such simplification or consolidation as shall seem expedient.

4. *Expenses.* The members of the Commission on Missions shall serve without salary. The necessary expenses of the Commission shall be paid from the treasury of the National Council, and said Council may limit the amount of expense which may be incurred in any year. All bills for payment shall be certified by the chairman of the Commission.

XII. — The Corporation for the National Council

1. The corporate members of the corporation shall consist of fifteen persons, elected by the Council at stated meetings, and of the Moderator and Secretary associated *ex officiis* with them.

2. The terms for which corporate members are elected shall be six years.

3. The corporate members elected at the meeting of 1910 are divided into two classes of eight and seven respectively. The successors of the class of eight shall be chosen at the meeting of 1913 and of the class of seven at the meeting of 1915. Those so elected shall hold office until their successors are duly elected.

4. The corporation shall have a treasurer. He shall administer his office as the by-laws of the corporation may provide.

5. The corporation shall receive and hold all property, real and personal, of the Council, and all property, real and personal, which may be conveyed to it in trust, or otherwise, for the benefit of Congregational churches or of any Congregational church; and acting for the Council between the meetings of the Council in all business matters not otherwise delegated or reserved, shall do such acts and discharge such trusts as properly belong to such a corporation and are in conformity to the constitution, rules, and instructions of the Council.

6. The corporation may adopt for its government and the management of its affairs standing by-laws and rules not inconsistent with its charter nor with the constitution, by-laws, and rules of the Council.

7. The corporation shall make such reports to the Council as the Council may require.

XIII. — Devotional and Other Services

1. In the sessions of the National Council, half an hour every morning shall be given to devotional services, and the daily sessions shall be opened with prayer and closed with prayer or singing. The evening sessions shall ordinarily be given to meetings of a specially religious rather than of a business character.

2. The Council will seek to promote in its sessions a distinctly spiritual uplift, and to this end will arrange programs for the presentation of messages for the general public attending such gatherings. But the first concern of the Council shall be the transaction of the business of the denomination so far as that shall be intrusted to it by the churches; and the Council will meet in separate or executive session during

the delivery of addresses whenever the necessity of the business of the Council may appear to require it.

XIV. — Time Limitation

No person shall occupy more than half an hour in reading any paper or report, and no speaker upon any motion or resolution, or upon any paper read, shall occupy more than ten minutes, without the unanimous consent of the Council.

In case of discussion approaching the time limit set for it, the Moderator may announce the limitation of speeches to less than ten minutes, subject to the approval of the Council.

XV. — The Printing of Reports

Such reports from commissions and statements from societies or theological seminaries as may be furnished to the Secretary seasonably in advance of the meeting may be printed at the discretion of the Executive Committee, and sent to the members elect, together with the program prepared. Not more than ten minutes shall be given to the presentation of any such report.

XVI. — The Publication of Statistics

The Council will continue to make an annual compilation of statistics of the churches, and a list of such ministers as are reported by the several state organizations. The Secretary is directed to present at each stated meeting comprehensive and comparative summaries for the two years preceding.

XVII. — Fellowship with Other Bodies

The Council, as occasion may arise, will hold communication with the general Congregational bodies of other lands, and with the general ecclesiastical organizations of other churches of evangelical faith in our own land, by delegates appointed by the Council or by the Executive Committee.

XVIII. — Temporary Substitution

A duly enrolled delegate may deputize any alternate duly appointed by the body appointing the delegate to act for him at any session of the Council by special designation applicable to the session in question.

XIX. — Election of Non-Residents

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by any appointing body.

XX. — Filling Vacancies

Each appointing body may, at its discretion, designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a chairman chosen by such delegates.

XXI. — Term of Substitutes

Persons designated to fill vacancies under By-Law 20 shall continue in office only for the meeting of the Council for which the designation is made.

XXII. — Alternates

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

XXIII. — Printed Ballots

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

MINUTES

The seventeenth meeting of the National Council of the Congregational Churches of the United States convened in the First Congregational Church, Columbus, Ohio, at 2 o'clock, Wednesday, October 10, 1917, with the retiring Moderator, Hon. Henry M. Beardsley, in the chair.

After the singing of "Faith of our Fathers" the Scripture was read and prayer offered by Rev. EVERETT E. LEWIS of Connecticut.

Rev. WILLIAM HORACE DAY of Connecticut was elected Moderator, Rev. WILLIAM E. BARTON of Illinois First Assistant Moderator and Rev. HAROLD M. KINGSLEY of Alabama Second Assistant Moderator.

Rev. BYRON R. LONG of Ohio presented a gavel made of two pieces of wood from the buildings of the first two Congregational Churches in Ohio — Marietta and Austinberg.

On report of the Nominating Committee the following appointments were made:

Business Committee

Rev. J. E. KIRBYE, Iowa, *Chairman.*
Rev. FRANCIS J. VAN HORN, California.
Hon. J. M. WHITEHEAD, Wisconsin.
Rev. REUBEN A. BEARD, North Dakota.
Mr. FRANK KIMBALL, Illinois.
Mr. H. W. DARLING, Kansas.
Rev. S. H. WOODROW, Missouri.
Rev. F. W. GREENE, Connecticut.
Rev. ALMON J. DYER, Massachusetts.

Committee on Credentials

Rev. ERNEST BOURNER ALLEN, Ohio, *Chairman.*
Rev. HUBERT C. HERRING, Massachusetts.
Mr. THEODORE M. BATES, Ohio.
Mr. FREDERICK W. JENKINS, New York.
Rev. JAMES H. PERSHING, Oklahoma.

Committee on Greetings

Hon. H. M. Beardsley, Missouri, *Chairman.*
Rev. Washington Gladden, Ohio.
Rev. Charles R. Brown, Connecticut.

Officers

Secretary, Rev. Hubert C. Herring, Massachusetts.
Treasurer, Rev. John J. Walker, Massachusetts.
Assistants to Secretary (during the meeting of the Council),
Rev. E. H. Byington, Massachusetts.
Rev. Allen L. Eddy, Ohio.

The Moderator and Assistant Moderators were introduced and took up the duties of their office.

Prayer was offered by the Moderator.

The Secretary presented an overture from the North Dakota Conference concerning membership in the National Council. It was referred to the Business Committee. (P. 41.)

Voted: That the provisional docket contained in the printed program be approved as indicating the general order of the Council's business, action in modification of the same, or in fixing specific hours for reports or business, to be taken on recommendation of the Business Committee.

That all speakers presenting reports or conducting devotional services be requested to observe with accuracy the time limit fixed by the Program Committee, or ordered by the Council, and that the Secretary be instructed to arrange that each one be notified of the expiration of the period assigned him.

That the door-keepers be directed to close the doors at 9.05 each morning and admit no one thereafter until the end of the devotional period.

That all persons entitled to be seated in the portion of the house reserved for delegates be requested to assist the door-keepers in the discharge of their duties by wearing in plain view the badges provided.

A resolution from the Nebraska Conference concerning young people's work was read and referred to the Business Committee. (P. 55.)

In the absence of the Treasurer, his report was presented by Rev. Oscar E. Harris. This report, with its auditing, was referred to the Business Committee (P. 134.)

In the absence of Rev. W. D. MacKenzie, the Secretary presented the report of the Committee on the International Council, which was referred to the Business Committee. (P. 38.)

Rev. Charles P. Marshall, pastor of the church in Plymouth, Mass., addressed the Council, asking that the Tercentenary Meeting of the International Council be held there.

Report of Commission on Temperance was presented by Rev. Clarence A. Vincent and referred to the Business Committee. (P. 239.)

Report of Commission on Public Worship was presented by Rev. Charles H. Richards and referred to the Business Committee. (P. 253.)

Rev. H. A. Atkinson presented resolutions on the war from the Executive Committee and Social Service Commission. These were referred to the Business Committee with the request that due notice be given of the time for their consideration by the Council. (P. 41.)

After singing by the Fisk Quartet, Rev. Charles W. Merriam of Michigan made an address, "In Camp with the Y. M. C. A."

Notice was given by the Commission on Missions of a hearing on the annuity plan at the close of the session.

Thursday, October 11.

Devotional service at 9.00 A.M. was conducted by Rev. W. H. Spence of Illinois.

The Council was called to order by the Moderator at 9.30. The minutes were read and approved.

The report of the Executive Committee was presented by Rev. Charles F. Carter of Connecticut. (P. 92.)

Recommendations of the Executive Committee were adopted as follows:

1. That the churches be asked through their state organizations to pay for the support of the work of

the National Council four cents per capita annually, during the coming biennium, based on the gross membership.

2. That the churches which in the past have failed to bear their share in providing for the needs of the Council's treasury be urged to give the matter early and diligent attention, in recognition not only of the claims of fellowship but of the definite and costly services which the Council renders alike to all its constituency.

3. That the Minutes of the Council be sent without charge to all delegates, national and state denominational representatives and to those pastors who before November 15, 1917, request the same.

4. That the Commissions of the Council for the coming biennium, other than those required by the Constitution, be as follows: Evangelism; Religious and Moral Education; Social Service; Temperance; Comity, Federation and Unity; Organization; National Service.

5. That each of these Commissions consist of seven persons except the last named, which shall be twenty-five in number.

6. That the majority of the members of any given Commission be within easy reach of some important center of Congregationalism, these centers being scattered over the nation so that the service of persons in all parts of our fellowship may be utilized.

7. That each Commission be requested to hold an extended and carefully planned meeting within three months of its appointment.

8. That the Executive Committee be instructed so far as resources permit to provide for the expenses of those in attendance at the meetings of the commissions.

9. That at the first meeting of the Commission a sub-committee, consisting of the Chairman and such other members as may seem desirable, be designated to act for the Commission wherever practicable, to submit plans and proposals from time to time by mail

and to call a meeting of the full Commission when important matters shall demand it.

10. That the Executive Committee, while assigned no authority over the Commissions above named, be instructed to aid them in developing and coordinating their work as it may be able.

11. That in discharge of the duty just named the Executive Committee, at some date not more than four months before each Council Meeting, if it proves feasible, shall invite the Chairmen of all Commissions to meet with it for discussion of the reports to be presented at the coming Council, to the end that each portion of the total field may have the benefit of the thought and effort of those at work in other portions.

12. That inasmuch as the Constitution provides for the payment of the expenses of the Commission on Missions, that body be requested to submit to the Executive Committee, before the close of each calendar year, an estimate of its needs for the year ahead.

13. That the Executive Committee be instructed to submit to the State Conferences a detailed plan in general harmony with the terms of its report for the establishment of a national system of Pastoral Supply Bureaus, and to ask their advice concerning such plan.

Secretary Herring presented resolutions with reference to the work of the National Service Commission. After discussion they were referred back to the Executive Committee. (P. 47.)

Voted: That the question of the advisability of the appointment of a Commission on International Christian relations, charged with the duty of expressing our fellowship with the English Congregational Churches in the present crisis, be referred to the Executive Committee for consideration and report.

The Executive Committee presented a recommendation concerning printed ballots. The question was referred back to the Executive Committee. (P. 45.)

The subject of payment of expenses of delegates was referred back to the Executive Committee with request that they present a feasible plan for the same. (P. 52.)

The following memorial on church union was presented from the Michigan Conference and was referred to the Business Committee:

Memorial Genesee Association

Believing that it is both desirable and possible to form a united Church made up of denominations already dominated by the democratic spirit, the Genesee Association of Congregational Churches and Ministers in session in Owosso, Michigan, April 25, 1917, desires to go on record as follows:

First, We heartily commend the action of the Commissions on Christian Unity of the Congregational and Disciple Churches looking toward the organic union of these two denominations.

Second, We request the Commission on Christian Unity of the Congregational Church to reopen union negotiations with the Methodist Protestant and United Brethren churches.

Third, and we further request that the said Commission invite the Baptist denomination to join with these four denominations in working out and putting into effect a mutually satisfactory plan of Union.

Resolved

First, That this statement be presented to the next meeting of the Conference of Michigan Congregational Churches for its consideration and endorsement.

Second, That in case this meets the approval of the State Conference of Congregational Churches, that body be requested to forward the same to the next meeting of the National Council of Congregational Churches.

George Benford,
Registrar.

The annual meeting of the Board of Ministerial Relief and the Annuity Fund was held at 11.00 A.M. with the Moderator of the Council in the chair.

The treasurer's biennial report of the Board of Ministerial Relief and the treasurer's report of the Annuity Fund for three years and eight months from December 1, 1913, to July 31, 1917, with the auditor's certificate were presented by Dr. Lucien C. Warner of New York. These were accepted and ordered placed on file.

The Secretary's report for the Board of Ministerial Relief was given by Rev. William A. Rice of New York. (P. 358.)

Prayer was offered by the first Assistant Moderator, Rev. William E. Barton.

The Secretary's report for the Annuity Fund was presented by Rev. William A. Rice. (P. 361.)

On recommendation of the Nominating Committee, the following were elected to membership on the Board of Ministerial Relief:

> *For six years.* Rev. Henry A. Stimson, New Hampshire; Rev. Hubert C. Herring, Massachusetts; Rev. Frank J. Goodwin, Connecticut; Mr. George N. Whittlesey, New York; Mr. William Grant Smith, Ohio.

On recommendation of the Nominating Committee, the following were approved as residents of New Jersey from whom members of the Board for the Annuity Fund for Congregational Ministers may be chosen:

> Rev. George P. Eastman, Mr. C. W. Anderson, Mr. F. B. Lovejoy, Mr. A. W. Mason, Rev. T. Aird Moffat, Rev. Joseph H. Robinson.

FRIDAY, OCTOBER 12.

The devotional service at 9.00 A.M. was led by Rev. W. H. Spence of Illinois.

At 9.30 the business session was called to order with the Moderator in the chair. The minutes of the preceding day were read and approved.

On recommendation of the Business Committee the following recommendations in connection with the report of the Commission on Temperance were adopted:

I

The Council recommends that everything possible be done to assist in the fight for national prohibition, which is the next great objective of the moral forces, and that to make the work effective the Temperance Commission choose some one (preferably its chairman) for two years who will get at once into the campaign in cooperation with other organizations to win a two-thirds vote in the House of Representatives at its next session for the submission of the Amendment to the states and to take part in the various state campaigns for that amendment, and the Council authorizes the Commission to raise the necessary funds.

II

The Council, recognizing the successful work that other organizations are doing, recommends that the Congregational Churches give to the Anti-Saloon League, as the chief leader in the fight for National Prohibition, its special sympathy and support.

III

The Council, feeling profoundly the need as a war measure of conserving all the resources of the United States that the people may be properly fed and nourished and that the success of its righteous war may be insured, appeals to the President most respectfully and urgently, into whose hand the authority has been given, to forbid during the period of the war the use of all food values in the manufacture of all alcoholic liquors, including beer and wine to be used as a beverage, and to forbid the sale and importation of such liquors.

On recommendation of the Business Committee it was

Voted: That the report of the Council Treasurer be adopted. (P. 134.)

On recommendation of the Business Committee, the Council adopted the suggestions and recommendation of the Committee on the International Council as follows:

> Your Committee outlined in its report of 1915 a plan for a meeting of the International Congregational Council in 1920. The recommendations then made are resubmitted and the request made that discretion be given the Committee to carry out the plan in case the war ends soon enough to make the Council a possibility. Until peace is declared further preparations of any sort are plainly impossible.
>
> The Committee would suggest that in case it proves necessary to abandon the International Council Meeting, the Executive Committee of the National Council be asked to submit plans to the 1919 meeting for a suitable observance of the Tercentenary in 1920 on the part of American Congregationalists.
>
> The Committee earnestly hopes that plans now before the legislature of Massachusetts for local improvements at Plymouth, including the building of an auditorium, may be carried out, and asks for authority on the Council's behalf to express this hope at the proper time to the body named.
>
> That all churches and individuals in our fellowship be urged to make the Tercentenary period the occasion for renewed effort to preserve historic records, buildings, manuscripts, etc., bearing upon Congregational history.
>
> That the Committee be instructed to confer and cooperate with the Church of the Pilgrimage, Plymouth, Mass., as to any matters bearing upon its interests and upon the coming celebration.

Voted: That an abstract of the report of this committee, found on pages 369–371 of the records of the 1915 Council, be incorporated in these recommendations. The abstract follows:

The Plan Proposed

"In the ordinary course the next meeting of the International Congregational Council would be held in the United States, and in the year 1918. A forecast of the meetings of the National Council of Congregational Churches in the United States shows that it would be very difficult for the churches of that country to entertain the International Council in any year prior to 1920, which is the Tercentenary of the arrival of the Pilgrims. It is suggested that the Council should take advantage of that celebration, and that its meetings should be related to those which will be held in celebration of the Tercentenary.

"It is suggested that the session of the Council last nine days, the first part being given to historical subjects connected with the earliest settlements and the later developments of life in the New England states, and the place of Congregationalism in the history of this country. This review would occupy, say, from Wednesday to Sunday. From Monday to Thursday the program might take the ordinary form of a survey of the place of Congregationalism and some of the problems which concern it as a denominational movement and as part of the Church of Christ throughout the world.

"It is proposed for the second part of the program that the plan adopted at the World Missionary Conference, Edinburgh, 1910, should be carried out, and that a certain number of 'Commissions' should be appointed to consider various large topics very fully and to present printed reports on these several topics for exposition and discussion before the Council. The members of the several Commissions should be carefully selected, so as to be representative alike of the various countries which are represented in the Council, and the various shades of opinion represented in world-wide Congregationalism. Each Commission should have its Chairman and Secretary, and should be responsible for the develop-

ment of its own methods of investigation, for the preparation of its report and for presenting the same to the Council. A central Committee should be appointed to stimulate the work of the Commissions and to arrange for the uniform printing of their reports. Perhaps this Committee may find it possible to make suggestions as to the general form which these reports should take, if such a form can be devised.

"The evening sessions of the Council would be addressed in a manner calculated to interest the public in the topics covered by the reports.

"The following are suggested as subjects which the Commissions would be appointed to investigate and to report upon:

1. The history of Congregational Polity, with an Estimate of the Meaning and Values of Current Tendencies.

2. The Contribution of Congregationalism to Modern Missions.

3. Congregationalism in its Relation to the Evangelistic Spirit and Evangelistic Methods.

4. The Place of Congregationalism in the Movement toward Co-operative and Organic Relationship between Protestant Churches.

5. The Relation of the Church to Education and Present-day Congregational Obligations in this Field.

6. The Peculiar Obligations, Possibilities and Responsibilities of Congregationalism in Modern Social Development.

7. The Modern Intellectual Readjustment as Affecting Congregationalism and as affected by Congregationalism."

On recommendation of the Business Committee it was

Voted: That the Commission on Public Worship, whose work is nearly completed, be continued for the purpose of finishing the revision and improvement of the Orders of Worship and that the Commission

be authorized to print the result for such use by our pastors and churches as they may wish, and that when this work is completed the Commission be relieved from further duty and discharged.

On recommendation of the Business Committee amendments to the Constitution of the Council proposed by the Congregational Conference of North Dakota were adopted as follows:

1. That in Section 2, Article III, after the word "service" in the eighth line, the following words be inserted — "persons appointed by National Missionary Boards as corporate members, executive officials of such boards whose scope of responsibility is coextensive with the nation."

2. That Section 4, Article III, be repealed.

3. That in Section 5, Article III, for the entire first paragraph ending "shall be four years," the following be substituted: "The term of delegates shall be four years. Election to fill vacancies shall be for the remainder of the unexpired term."

On recommendation of the Business Committee the resolution from the Genesee Association and Michigan Conference was referred to the Commission on Comity, Federation and Unity. (P. 35.)

The following announcement was made by the Business Committee concerning its report on the resolutions on the war presented by the Executive Committee and Social Service Commission:

The Business Committee has given careful consideration to the resolutions submitted by the Executive Committee and Social Service Commission concerning the war and our national policy, and finds its own sympathies and judgment in hearty accord with the spirit and essential content of the resolutions. We believe, however, that resolutions of this character adopted by this Council would gain much in force and effectiveness if they were shortened and if there were eliminated from them all matters likely to

cause divisive discussion on this floor or criticism elsewhere on the possible score of our having undertaken to outline in too great detail the policy of our nation during and subsequent to the war. It would seem to the Business Committee that this Council ought to confine its official utterance to a concise and dignified declaration of its confidence in the righteousness of our cause; of its support of the policy of our Government particularly as defined in the reply of President Wilson to the Pope; and of the importance of safeguarding and conserving the moral and spiritual resources of our men at the front and of our nation as a whole. The Business Committee therefore gives notice that the resolutions will be reported to the Council at the business session Monday morning at 9.30 o'clock and that at that time the Committee will move the substitution of a briefer resolution covering the three items as stated above.

On recommendation of the Business Committee the following resolution was adopted:

Whereas, in the affairs of the home, the community and the church, women have shown their adherence and their devotion to high ethical standards, and

Whereas, in the deliberations of our Congregational churches the voice of women has been heard with that of men,

Therefore, Be It Resolved, That we, the National Council of the Congregational Churches of America, reaffirm our belief in the democratic principles of our denomination and declare that the revaluation of the world's politics demands an equal participation of men and women in things temporal as well as in things spiritual.

On recommendation of the Executive Committee it was

Voted: To repeal the Interpretations on page 355 of the Minutes of the Council of 1913.

Voted: To adopt as By-Laws the following:

XIX

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by any appointing body.

XX

Each appointing body may, at its discretion, designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a Chairman chosen by such delegates.

XXI

Persons designated to fill vacancies under By-Law 20 shall continue in office only for the meeting of the Council for which the designation is made.

On recommendation of the Executive Committee, after reconsideration by them, it was voted to adopt the following as By-Law:

XXII

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting, in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

On recommendation of the Business Committee, the following greeting was sent to the Ohio Synod of the Presbyterian Church:

The National Council of the Congregational Churches of the United States assembled at Columbus, Ohio, October 12,

1917, sends greetings to the Ohio Synod of the Presbyterian Church.

In the midst of the perplexities of this solemn hour in the world's history, we join with you in prayers and labors to the end that all men and nations may speedily be brought into such brotherly relations with each other that strife and war shall be impossible and men shall dwell together in peace and prosperity forevermore.

The Executive Committee presented the following recommendations regarding the purchase of *The Advance:*

> The Executive Committee recommends that the National Council endorse the policy of maintaining one national weekly religious paper as the organ of the denomination.
>
> The Committee reports that the value of *The Advance* to *The Congregationalist* has been fixed by a board of appraisal as $30,000. The Publishing Society, in full accord with the desirability of the union of the two papers, does not feel, in view of the exceedingly difficult situation facing the publishing world, that it ought to assume the full responsibility of the purchase of *The Advance.*
>
> In recognition of this readily appreciable attitude and having in mind the large benefit that should accrue to our denominational life, the Committee recommends that the Council direct the Publishing Society to purchase *The Advance* in accordance with the terms named by the Board of Appraisal and that it authorize the Executive Committee to cooperate with the Publishing Society in completing the transaction, providing the conditions of sale are satisfactory to the Executive Committee.
>
> The Committee recommends that the Council, because of these instructions to the Publishing Society, considers itself morally bound to do everything in its power to make the merger successful and to share with the Publishing Society any added financial responsibilities that might eventually rest upon the Publishing Society because of the merger.

The Committee recommends that upon the consummation of the merger, churches, pastors and associations of churches throughout the country be requested to make a determined effort to place the combined papers in every Congregational home as one of the most vital educative forces that can be brought to bear upon the life of the family and as a major factor in our common denominational activities.

Voted: To consider the recommendations by sections.

The sections were adopted separately and then the recommendations were adopted as a whole.

On recommendation of the Executive Committee it was

Voted: That all churches be urged to make an annual and generous contribution to the work of the American Bible Society, it being understood that in those states where state Bible societies are actively working, this resolution is not intended to discriminate against such societies.

An amendment to the By-Laws proposed at the 1915 meeting of the Council by Rev. John P. Sanderson was adopted in the following form, to appear as By-Law XXIII:

Nominations for the Executive Committee of the Council, the Boards of Directors of the several societies and all elective officers shall be presented on printed ballots providing space for other nominations to be distributed to and cast by the members voting. A motion to instruct the casting of a single vote for any nominee shall be in order only upon the setting aside of this rule. Pending the declaration of the result of a ballot the order of the day may proceed.

Greetings from Rev. Nehemiah Boynton and the Japanese Congregational Churches of California presented by Dr. Herring were referred to the Greetings Committee.

A memorial presented by Prof. L. F. Anderson of Walla Walla, Wash., asking for the substitution of the word " Chris-

tian" instead of "Evangelical" in By-Law VII was referred to the Business Committee.

The report of the Corporation of the National Council was received and ordered placed on file. (P. 117.)

The following resolutions of the American Council of the "World Alliance for Promoting International Friendship Through the Churches" were, after an address by Rev. Sidney H. Gulick, referred to the Business Committee.

Whereas, Present world conditions call for:

A clearer recognition of the Christian principles of the brotherhood of men;

The practice of righteousness and goodwill between nations as between individuals;

The substitution of judicial processes for war in the settlement of international disputes; and

The embodiment of these principles in national policies and laws, not merely as abstract ideals, but as practical convictions for the development and realization of which the Christian churches have special responsibility;

Therefore, be it

Resolved, That this National Council of Congregational Churches in the United States welcomes the invitation of the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America to establish a commission to co-operate with the American Council of the World Alliance for Promoting International Friendship through the Churches;

That this body hereby establishes a commission for this purpose.

That we endorse the invitation of the American Council of the World Alliance to our congregations to establish local committees on International Friendship to co-operate with the American Council and urge them to establish these committees and to introduce in the local groups study courses on Christian Internationalism.

Saturday, October 13

Devotional service at 9.00 A.M., conducted by Rev. W. H. Spence of Illinois.

At 9.30 meeting called to order with the Moderator in the chair. Minutes of previous meeting were read and approved.

Resolutions concerning the relations of the Theological Seminaries to the National Council were presented by Rev. E. H. Byington and referred to the Business Committee. (P. 63.)

> *Voted:* That the session on Monday begin at 8.30 with the devotional service and that the address of Secretary Herring, omitted from the program Friday, be given at 9.00 A.M.

Invitations for the next National Council to meet at Los Angeles were extended by Rev. George F. Kenngott, Rev. James A. Blaisdell, Rev. Henry H. Kelsey; to meet at Chicago and Oak Park by Rev. W. E. Barton, Rev. John R. Nichols and Mr. George A. Dupuy; and to meet at Grand Rapids by Rev. C. W. Merriam and Rev. John W. Sutherland.

On recommendation of the Business Committee it was

> *Voted:* That in view of the uncertainty of the times and that there may be no repetition of the disappointment incident to a change of location, the place of the next meeting be left to the Executive Committee with power to act.

On recommendation of the Executive Committee it was

> *Voted:* That a National Service Commission of 25 persons be appointed charged with leadership in the field of the national and international obligations of our churches.
>
> That it be directed to give early and diligent attention to the duties arising from the war, especially reenforcing the work of chaplains and the Y.M.C.A.; aiding churches near training camps to meet the demand upon them; cooperating with the government food administrator; promoting patriotic response to the nation's needs; serving the welfare of the

young men whom we are sending to war; and furnishing the churches all possible help in their study of the world problems, in solution of which they must share.

That this Commission be authorized to raise at its discretion during the coming year a sum not exceeding $100,000 for the purpose of its work to be expended as it may determine.

Pres. H. C. King presented the report of the Commission on Missions and it was considered by general consent without reference to the Business Committee. (P. 138.)

On recommendation of the Commission on Missions it was

Voted: That we urge our Congregational fellowship to give itself with unceasing labor and believing prayer to the endeavor to exalt during this Tercentenary period those fundamental principles upon which our fathers built and to give them new effect in the life of the church, the nation and the world.

Voted: That the churches be asked so to organize their effort during the next three years that they may give strong emphasis to the fields of Christian service included in the goals of the Tercentenary Program with a united endeavor to reach new levels of achievement in each of them.

Voted: That our Congregational fellowship address itself to the task of raising as a Pilgrim Memorial Fund the sum of $5,000,000.

Voted: That the securing of this Fund be entrusted to a Pilgrim Memorial Fund Commission of one hundred persons, the same to be chosen on recommendation of the Nominating Committee, the Committee being requested to name a group within the Commission of not more than nine persons as an Executive Committee of the same.

Voted: That to this Commission be given full discretion and authority as to methods of procedure and that our churches and membership be urged to cooperate with it to the utmost measure of their power.

Voted: That funds secured shall be held intact in the custody of the Corporation for the National Council as a perpetual endowment whose proceeds shall be used to provide annuities, disability and death benefits for Congregational Ministers under the control of the Board of Trustees of the Annuity Fund for Congregational ministers and their dependents.

Voted: That in view of the manifest failure of our churches to provide adequate support for work among Negroes as revealed in the report of the Deputation to the South, the Council urge that Lincoln Sunday in February, 1918, be everywhere devoted to consideration of this neglected duty, that every church which has not made definite and adequate provision for meeting its full 1918 Apportionment to the American Missionary Association be asked to secure subscriptions on that day sufficient to make the raising of the total a certainty, and that every church which has provided for its Apportionment to the cause named make a special additional offering if conditions permit.

Rev. C. S. Mills here introduced the following plan for the expansion of the Annuity Fund recommended by the Commission on Missions:

The Plan

The continuation of the plan in its present form until December 31, 1921.

After December 31, 1921, new members shall be admitted to the Fund only under a revised form of certificate, providing under separate agreement the following benefits:

(*a*) An old age pension.

(*b*) A benefit available in case of total disability.

(*c*) Term insurance benefits, protecting the minister's dependents, against his untimely death.

While normally all three of these benefits should

be arranged for, the minister will be at liberty to enroll in the Fund on the basis of the first only.

The cost of the above benefits to come normally from two sources:

(*a*) The proceeds of the Pilgrim Memorial Fund. These would be distributed equally among all members whether they enter under the original or revised plan.

(*b*) The second source of the necessary premiums contemplated would be annual payments by the minister and the church he serves. These payments would need to cover the portion of the cost not met by (*a*). It is contemplated that this should be divided between minister and church by mutual agreement in the proportion of perhaps one-third to two-thirds and that churches be urged to regard this as one of the regular items of their budgets. Failing such payment by the church it would be necessary for the minister to make the payment himself or secure it from some other source.

Any funds provided through benevolent contributions, in addition to the income of the Pilgrim Memorial Fund, would be applied, as designated for increasing the annuity benefits under the present plan, or for reducing the premium payments under the expanded plan.

A premium of 6 % of his salary from age 30 on will be required of each member to provide at age 65 an annuity equivalent to one-half of the annual salary received during this period. A proportionate annuity will be available for any one who shall have been a member for a shorter period. It is estimated that on the average 2% additional will provide satisfactory disability and death benefits.

For the purposes of this Fund the minimum salary shall be considered to be $1,000 in order to provide for a minimum annuity, after payment for the full term, of $500. Aid in making their premium pay-

ments to those receiving salaries of less than $1,000 in order that such payments shall reach the stipulated percentage of $1,000 shall be made a first charge against the income of the Pilgrim Memorial Fund after deduction of expense of administration.

The Commission on Missions requests that it be authorized, in conference with the Board of Ministerial Relief and the Trustees of the Annuity Fund, to work out the details of the expanded plan.

The plan as recommended by the Commission was adopted unanimously.

Rev. J. T. Stocking announced a gift of $10,000 to the Fund.

Voted: That the Congregational Sunday School and Publishing Society be requested to take the necessary steps to change its name to the Congregational Publishing Society, or with the consent of the Commission on Missions, The Pilgrim Press, and that as soon as this shall be accomplished the Board of Directors of the Congregational Home Missionary Society be requested to organize and incorporate a society to be known as the Congregational Sunday School Extension Society, the same to exist for the purpose and to be controlled in the manner described in the report of this Commission in 1915.

Voted: That to the Sunday School Extension Society thus organized there be committed the care of Sunday School extension work on behalf of the denomination. This Society shall also work in cooperative relations with the Religious Education Boards as outlined in the body of the report herewith submitted. Briefly summarized, this means the assignment to the educational force of full responsibility of leadership in all that has to do with the educational methods and evangelistic outreach of the local Sunday Schools, while to the extension force is assigned the planting of mission Sunday Schools and a continuous effort to carry out the plans of the educational force along such lines as that force may select.

Voted: That the further consideration of report of Commission on Missions be made the order of the day on Monday after the consideration of the war resolutions.

Report of the Social Service Commission was presented by Rev. C. R. Brown. (P. 230.)

Rev. H. A. Atkinson addressed the Council and introduced Rev. Washington Gladden, who spoke on "The Range of the Social Demand of the Gospel."

Monday, October 15.

The devotional service at 8.30 A.M. was conducted by Rev. Harry R. Miles of Connecticut.

The business session was called to order at 9.00 A.M., with the Moderator in the chair. The minutes of Saturday were read and approved.

On recommendation of the Executive Committee it was voted to defer action with reference to providing the expenses of delegates.

On recommendation of the Executive Committee it was

Voted: That the Executive Committee be charged with the duty of expressing our fellowship with the English Congregational churches and that Rev. Charles M. Sheldon be a special commissioner of the National Council to convey to the Congregational Churches of England our profound and deepening sense of fellowship in the present crisis and that suitable credentials be given him.

On recommendation of the Business Committee the following resolutions were adopted:

I

To the President of the United States:

We, the representatives of the Congregational Churches, assembled in National Council at Columbus, Ohio, rejoicing in the nation's purpose to seek no selfish advantage from this horrible war, but demand-

ing reparation, so far as that is possible, to the defenseless peoples who have been ruthlessly despoiled, solemnly affirm our unwavering faith in the justice of the cause for which the nation is contending, and pledge to the President of the United States, to all associated with him, to our army and navy, to all our allies and to all democratic aspiring peoples of every land, our loyal support that the hard won achievements of humanity shall not perish from the earth.

II

To the Churches of Our Faith and Order:

In connection with the support we have pledged to our President and Government in the present crisis, dismayed by the disasters that have come through failure to apply Christian principles and profoundly impressed with the responsibility of the Church to affirm the sovereignty of Christ, we summon ourselves and you, our fellow Christians, to a new championship of the struggle for just and wholesome social relations.

We exhort the churches to a thoughtful consideration and diligent inculcation of the duties which spring from war conditions, to the exercise of all possible influence which shall soften antagonisms of race, creed and class, to that guidance of thought, which, studying the causes of war, shall lead to championship of the economic and political principles that make for peace, to preparation for the coming era of justice, and that teaching which shall lead us all to view our newly-confronted national and international obligations with the mind of Christ.

III

Our Young Men

We ask all our people to carry upon their hearts the welfare of our army and navy. For these young men going out from our homes let ceaseless prayers arise. Let no pains be spared to provide for

their welfare. Let every effort be put forth to guard them from temptation. Let them be left in no doubt of the solemn pride which we feel in them, as, on behalf of the world, they address themselves to their heroic task.

With our whole heart we would commend the National Government for the effort it has made for the care of our soldiers and sailors, not only in the interests of military efficiency, but also of their highest personal welfare; for the creation and encouragement of other agencies laboring for this end, especially the Fosdick Commission and the War Council of the Y. M. C. A., whose ably planned and executed work we would commend to our churches as their own best representative in the effort at cooperation which we are sure they will be eager to put forth. And on behalf of the Congregational Churches we would pledge to these agencies our material and spiritual support.

IV

International Friendship

Recognizing the imperative necessity of a new world order if Christian civilization is to prevail, we would labor and pray for the cooperation of all the forces loyal to Christ that Christian principles may be in fact embodied in international relations.

To this end we gratefully join with the leaders of the nations in recognizing the necessity of an International Federation to maintain peace and look forward confidently to a world order founded on liberty and justice to all. With humility accompanied by a courageous determination we go forth believing that God's hand is still leading us as it did our fathers and that the struggle for a world brotherhood will not be in vain.

On recommendation of the Nominating Committee the Commission on National Service was appointed. (P. 7.)

On recommendation of the Nominating Committee the Pilgrim Memorial Fund Commission was appointed. (P. 8.)

Voted: That the Executive Committee named for this Commission be given power to fill vacancies in its own membership and in the Commission.

Resolutions on young people's work resulting from the Nebraska conference resolution were presented by Rev. Ernest Bourner Allen as follows:

One hundred young people and pastors, representing many sections of the country and various young people's organizations in our churches, convened under the auspices of the National Council, October 13, 1917, at Columbus, Ohio, unanimously adopted the following statement and requested its presentation to the Council for action:

1. WE BELIEVE that Congregationalists are ready for a new and positive forward movement in work for and by their young people, who constitute the greatest hope for working out our denominational duty and destiny.
2. WE APPEAL to the National Council to give organized young people's work their study, supervision, encouragement and guidance, with a view to co-ordinating the entire educational and training program among young people in our churches.
3. WE COMMEND the Christian Endeavor Society, a noble child of Congregationalism, as an available, fruitful and adaptable organization through which the interests of our young people, of the denomination and of Christ's kingdom can be efficiently conserved.
4. WE CALL for such a co-ordination of all of the young people's organizations and work in our denomination as shall enable us to present a solid front in meeting our problems.
5. WE ASK that the task of leading our Congregational young people into a new era of aggressive

activity be committed to such agency of the Council as it may order, so that the forward movement may begin at once. We hope for the early appointment of a Secretary who shall devote all his time to the work of the young people's organizations and request that the young people be given an opportunity to finance this Secretaryship.

These resolutions were adopted and referred to the Executive Committee for action.

Voted: To print above resolutions for distribution.

Voted: That Charles H. Baker be Treasurer of the Commission on National Service.

Voted: That the Education Society be asked to release Rev. H. A. Atkinson to cooperate with the Commission in such measure as it may desire and circumstances permit, a suitable portion of his salary being assumed by the Commission.

Secretary Herring gave an address, "A Review of the Denominational Outlook."

A resolution by Mr. William Shaw concerning the sending of a representative to Japan was referred to the Business Committee. (P. 6.)

The consideration of the report of the Commission on Missions was resumed as the order of the day with the First Assistant Moderator, Rev. W. E. Barton, in the chair.

Voted: That the Apportionment aim for the coming biennium be as heretofore $2,000,000, of which sum assignment shall be made for the year 1918, to the various causes in the following proportions:

A. B. C. F. M.	28%	Woman's Boards	15%
C. H. M. S.	23½ "	A. M. A.	13½ "
C. C. B. S.	8½ "	C. E. S.	6½ "
C. S. S.	3 "	M. R.	2 "

and for the year 1919 in such proportion as shall be determined by the Commission on Missions after

consultation with the officers of the National Societies and of the State Conferences.

Voted: That the churches be asked to send contributions hitherto made for support of the Congregational Sunday School and Publishing Society of Boston to the Society to be organized in New York.

Voted: That the Congregational Sunday School and Publishing Society in conference with the Commission on Missions arrange for using the income of invested funds and of legacies which may be received during the biennium in accordance with the desire of the donor or the nature of the trust for Sunday School Education or Sunday School Extension, as the case may be.

Voted: That the Congregational Sunday School and Publishing Society be requested at its discretion to apply to the courts for permission to transfer funds thus held to organizations which will hold the same and expend the income as demanded by the trust.

Voted: That the Commission on Missions be instructed in conference with the two organizations concerned to arrange such financial adjustments during the biennium as shall duly care for all interests involved.

Voted: That the American Board and the Woman's Boards of Missions be advised of the Council's judgment that the merging of their publications in the *Missionary Herald* would be a wise step.

Voted: That we earnestly remind our fellow Congregationalists of the duty of maintaining with vigor during the turmoil of war those undertakings, missionary, educational and evangelistic, which we have created and which are solely dependent upon our support. To permit the multitude of other claims to cause neglect of these interests would be to destroy the building of the past and to throw the shadow of defeat over long years to come.

The report of the Commission on Evangelism was presented by Rev. Ozora S. Davis and accepted. (P. 213.)

Its recommendations were referred to the Business Committee. (P. 62.)

On recommendation of the Nominating Committee the following Committees and Commissions were elected:

Commission on Missions (p. 5.)
Commission on Social Service (p. 6.)
Commission on Temperance (p. 6.)
Commission on Evangelism (p. 6.)
Executive Committee (p. 5.)

The report of the Commission on Comity, Federation and Unity was presented by Prof. Williston Walker. (P. 243.)

The following resolutions were adopted:

Overshadowed by the vast responsibility thrown upon the Church of God in this day of judgment of modern civilization, but believing that one of the greater works of faith promised by the Lord may be done in the coming days, we, representatives of the Congregational Churches of the United States in National Council assembled, would make the following declaration concerning the obligation of the church to make Christianity regnant throughout the world after the war.

Upon the churches as churches there will not be laid directly the responsibilities of the State in negotiating the terms of peace, but directly when the war ends will rest upon the churches of all lands the supreme obligation of making civilization so truly and thoroughly Christian that henceforth only a minimum of force may be needed to secure a maximum of peace. Preparedness for this work should not be delayed. To begin even to do it, when the end of the war opens the world-wide opportunity, will require of all the churches united counsels and far-reaching, strategic use of their allied forces. No one church, however powerful, is equal to this stupendous task.

In view, therefore, of this test in the near future

of the efficiency of organized Christianity for the sake of the Kingdom of God, we would resolve and declare:

First: That with our fellow-believers in other communions, humbling ourselves before God, we would confess and put from us any aloofness, unteachableness, or divisive sinfulness, which render the churches inefficient and would leave them incapable of answering as one body the providential call of the age about to come.

Second: As the people of this country are now freely and fearlessly putting aside many traditions, privileges, private interests and personal rights, if they stand in the way of economic and military efficiency for the war; so likewise as Congregationalists, in our liberty of the Spirit, we hold ourselves in readiness to put behind us whatever in cooperation with other communions may prevent or hinder the organizing for utmost efficiency the religious forces of the United States in the name of Christ for the world.

Third: We would approve the work already carried forward by the Federal Council of Churches for cooperation in Christian work, the success of which opens the way for further and more intimate unity. We would likewise approve and support the commissions and conferences of many churches in our own and other lands in the endeavor to find or to make some way out of the divisive differences among the churches and ministries, which on all sides are more and more felt to be intolerable. We would express further our appreciation of the work and the vision of our own Board of Foreign Missions in its appeal throughout its world-wide field for a "United Church for the United Kingdom of God." We welcome and would respond to the call which it makes especially to the churches of our own country for a Holy Alliance "to make the world safe for democracy." We would place on record our

acknowledgment of the heroic fidelity of many of our missionaries amid scenes of awful tragedy.

Fourth: In order that nothing may be found lacking on our part, whenever opportunity may arise during the coming two years before the next meeting of the National Council, we do hereby authorize and enjoin the Executive Committee, our several Commissions, and particularly the Commission on Comity, Federation and Unity, so far as in them lies, to seek the peace of the churches, and to do whatsoever they may find occasion to do in order that the many churches of our own country may become a Christian power to overcome the world. We devoutly pray that through the trial, as by fire, of modern civilization as in the early days of suffering and triumphal Church, there may prevail among all the churches the common consciousness of the one people of God, that henceforth the peace of God may abide as a reality on the earth.

The following brethren were introduced as a Fraternal Delegation from the Disciples Communion:

Rev. H. C. Armstrong, Rev. H. Maxwell Hall, Rev. J. J. Tisdall. The delegate first named addressed the Council.

Voted: That the Business Committee be given authority at its discretion to begin the session on Tuesday morning at 8.30, notice being given at the afternoon and evening sessions.

Wednesday, October 17.

The devotional service was conducted by Rev. R. C. Denison of Connecticut at 8.30 A.M.

The business session was called to order at 9.00 A.M., with the Moderator in the chair.

Minutes of preceding day's meeting read and approved.

On recommendation of the Nominating Committee the following Committees and Commissions were elected:

Commission on Religious and Moral Education (p. 6.)
Commission on Comity, Federation and Unity (p. 6.)
Commission on Organization (p. 7.)
Commission on Pilgrim Memorial Fund — Seventeen additional members. (Names included in list, p. 8.)

Voted: That the Commission on National Service be empowered to fill vacancies in its membership.

Voted: That if a vacancy exists or is soon to exist in the Congregational representation of the International Lesson Committee, that the Commission on Moral and Religious Education be authorized to designate and appoint a representative to fill it.

Voted: That the membership of the Committee of the Pilgrim Memorial Fund be not necessarily limited to one hundred.

On recommendation of the Business Committee the following resolution was adopted:

Whereas: The Kumiai Churches of Japan, our neighbors across the Pacific Ocean, are a body of Christians closely akin to us, and

Whereas: We believe that every means by which the inherent good-will of American Christians may be expressed and every means by which ill-will and misunderstanding between Japan and the United States may be averted should be utilized, be it

Resolved: That the Nominating Committee of this National Council be directed to nominate a delegate who may proceed to Japan during the next two years and present to the national meeting of the Kumiai body in Japan the cordial greeting and good-will of the Congregational people of the United States.

In the interest of *The Congregationalist-Advance*, by request, the Council was addressed by Rev. C. E. White and Rev. H. A. Bridgman, both of *The Congregationalist.*

On recommendation of the Business Committee and the Commission on Missions it was

Voted: That all national and state treasurers close their accounts with the churches on January 10th of each year unless this day falls on Sunday or Monday, in which case the closing day shall be the 12th.

Greetings from the Universalist General Conference and Methodist Protestant Church were referred to the Greetings Committee.

Rev. Hugh Pedley and Rev. J. G. Hindley of the Congregational Union of Canada were elected corresponding members.

On recommendation of Business Committee it was

Voted: That the hearty and appreciative thanks of the Council be expressed to the First Church for its invitation to meet in this beautiful city; to its pastor, Rev. Carl S. Patton, for his untiring and gracious interest; to the seer of twentieth century Congregationalism, Rev. Washington Gladden, whose presence and words are always a benediction; to the people of these churches and this city, whose hospitality has been unbounded; to the press for favors shown; to the Committee of Arrangements; to Dr. Herring and his helpers, who have planned so full and rich a program; to all who have cooperated in ways beyond mention to make this, under God's gracious guidance, a notable and memorable meeting of the National Council.

On recommendation of Business Committee recommendations of Commission on Evangelism were adopted as follows:

Acting in unison with many churches whose fellowship with us is close and stimulating, the National Council of the Congregational Churches expresses its approval of the general features of the plan proposed by the Commission on Evangelism of the Federal Council of the Churches of Christ in America for a nation-wide campaign of evangelistic work, especially endorsing its comprehensive use of

the personal, pastoral, vocational and federated resources of the churches and laying peculiar emphasis upon rural evangelism.

Recognizing the necessity of a forward movement in the evangelistic work of the churches in these times of paramount spiritual opportunity, the National Council approves the plans proposed for such an advance by the Commission on Evangelism and sanctions immediate procedure to carry them into effect. The Commission on Evangelism is therefore empowered to raise the necessary funds for the new work and to secure the service of a Secretary. This enterprise is heartily commended to churches and individuals for support and the Council pledges its cooperation with the Commission in every practical way.

In view of the supreme importance of the spiritual extension of our churches, the National Council urges the mobilization of the denomination for its evangelistic task in accordance with its spirit and temper by the appointment of vigorous Commissions on Evangelism in all the state conferences, the increase in the number of state and district evangelists and the organization of every church to carry out a specific evangelistic program.

On recommendation of the Business Committee the following action was taken:

Whereas, one of the goals of the Tercentenary Commission is increased leadership for the church in its varied and world-wide ministry, and

Whereas, the reports indicate a decrease in the student body of the seminaries to which our churches look for leaders, and

Whereas, the National Council views with alarm an impending situation where the churches will be compelled to face an unprecedented spiritual opportunity with seriously depleted leadership unless an immediate and united effort be made to recruit the ranks of students preparing for the ministry;

Be it resolved that between the National Council and the theological seminaries enrolled in our Year Book there should be a more intimate relationship, a better understanding and a more fruitful cooperation.

Be it further resolved, to this end (a) that each of these theological seminaries be urged to send a representative to the Council, (b) that each of them, whose organization makes it possible, be requested to have on its Board of Trustees one member elected on the nomination of the National Council, (c) that at each biennial session of the National Council a portion of time be set apart for the presentation of the work and problems of these theological seminaries, and (d) that the Tercentenary Commission be asked to secure the cooperation of these theological seminaries in attaining that goal of the Tercentenary Campaign which concerns candidates for the ministry and missionary work.

The proposed amendment to constitution concerning membership in the Council of presidents of Missionary Societies was referred to Commission on Organization. (P. 46. Minutes 1915.)

Voted: To include in the proposed amendment to constitution concerning membership, presidents of Theological Seminaries.

Rev. W. W. Scudder, with an introduction by Mr. L. C. Warner, presented as a supplementary report of the Commission on Missions the "Plans Suggested by Apportionment Convention." (P. 204.)

Plans were approved.

Voted: That all undesignated collections and gifts for Ministerial Relief be divided equally between the Board of Ministerial Relief and Annuity Fund.

Voted: That the Commission on Missions be requested to study the present conditions existing between the City Mission and Church Extension

Societies and the Congregational Church Building Society in matters relating to (1) the crediting on Apportionment of contributions secured by these city societies for the purchase of lots and church buildings; as well as (2) the equitable securing by mortgage of such investment as each society may make in individual churches needing assistance.

Printed report of Church Federation approved. (P. 363.)

Report of Commission on Religious and Moral Education referred to Executive Committee with instructions to print. (P. 257.)

Report was made on Council registration as follows:

Total Registration	1,077
Accredited Delegates	479
Visitors	598

After address by Dr. Emrich it was

Voted: That this Council send its affectionate greetings to the 16,000 members of our 250 German Congregational churches, assuring them of its love and sympathy and joining with them in the prayer that God may lift from the earth the scourge of war.

Voted: That the Executive Committee be authorized to review and complete records.

EDWIN H. BYINGTON,
Scribe.

WILLIAM HORACE DAY, *Moderator,*
HUBERT C. HERRING, *Secretary.*

MEMBERS OF THE COUNCIL

Rev. HUBERT C. HERRING, *Secretary.*
Rev. JOHN J. WALKER, *Treasurer.*

DELEGATES

BY CONFERENCES AND ASSOCIATIONS

(*Numerals in parentheses indicate the number of delegates to which the electing body is entitled. Superior numerals following names indicate expiration of term.* *P. 17.*)

ALABAMA

CONGREGATIONAL ASSOCIATION (1), Rev. Clifford L. Miller [1919].
District Associations:
First (1), Rev. Frank S. Brewer [1919].
Second (1).
Third (1), Rev. H. M. Kingsley [1921].

GENERAL CONGREGATIONAL CONFERENCE (1).
District Associations:
Bear Creek (1), Rev. C. P. Lunsford [1921] (absent).
Clanton (1), Rev. James M. Graham [1921] (absent).
Christiana (1).
Echo (1), Rev. E. W. Butler [1921] (absent).
Fairhope (1), Rev. Sherman H. Herbert [1919].
Tallapoosa (1), Rev. Charles T. Rogers [1921] (absent).
Tallassee (1), Rev. E. Lyman Hood [1919].
Troy-Rose Hill (1), Rev. George Eaves [1919] (absent)

ARIZONA

CONGREGATIONAL CONFERENCE (2), Mr. J. W. Estill [1921] (absent); Rev. Clifford N. Hand [1921].

CALIFORNIA

NORTHERN, CONGREGATIONAL CONFERENCE (2), Rev. W. W. Ferrier [1919]; Rev. H. H. Wikoff [1919].
District Associations:
Bay (4), Rev. John W. Buckham [1919]; Mrs. Ernest A.

Evans [1919]; Rev. Kunio Kodaira [1921]; Rev. Francis J. Van Horn [1921].

Central (1), Rev. J. J. Kelly [1921] (absent).

German (1), Rev. Cornelius Richert [1921] (absent).

Humboldt (1).

Sacramento Valley (1), Rev. J. E. Tedford [1919].

San Joaquin Valley (1), Rev. Manasseh G. Papazian [1921].

Santa Clara (1), Rev. Bryant G. Preston [1921].

Sonoma (1).

Upper Bay (1), Rev. Arthur B. Roberts [1921] (absent).

Southern, Congregational Conference (2), Pres. James A. Blaisdell [1921]; Mr. Edwin F. Hahn [1919] (absent).

District Associations:

Kern (1).

Los Angeles (6), Mrs. Fred Betts [1921]; Mr. E. P. Clark [1921]; Mrs. E. P. Clark [1919]; Mrs. G. F. DeLany [1919]; Rev. Geo. F. Kenngott [1919].

San Bernardino (2), Primary delegates not reported (Sub. Madame Warren F. Day); (Sub. Mrs. T. B. Hicks).

San Diego (2), Rev. Willard B. Thorp [1921].

Colorado

Congregational Conference (1), Rev. Edward S. Parsons [1919] (absent).

District Associations:

Arkansas Valley (2), Rev. Frank W. Hullinger [1921]; Rev. James A. Jeffers [1919] (absent).

Denver (4), Rev. R. Allingham [1919]; Rev. F. P. Ensminger [1921]; Mrs. Frank J. Estabrook [1919]; Rev. F. L. Moore [1921].

Eastern (1), Rev. F. J. Estabrook [1921].

German (4), Rev. John Hoelzer [1921].

Northwestern (1), Rev. Edwin F. Wright [1921].

Western (2), Rev. J. S. Hurlburt [1919]; Rev. J. N. Trompen [1921].

Connecticut

General Conference (7), Rev. Charles F. Carter [1921]; Rev. Edward M. Chapman [1919] (Sub. Rev. H. R. Miles); Rev. Oscar E. Maurer [1921]; Mr. Epaphroditus Peck [1919]; Mr. Frederick G. Platt [1921] (absent); Mr. John G. Talcott [1921]; Prof. Williston Walker [1919].

District Associations:

Central (1), Rev. Henry W. Maier [1921].

Fairfield County (5), Mr. John H. Beard [1919] (absent); Rev. William Horace Day [1919]; Dr. Samuel M. Garlick [1919]; Judge J. H. Light [1919] (absent); Rev. John Stapleton [1921].

Farmington Valley (2), Rev. Spencer E. Evans [1921]; Hon. Herbert Knox Smith [1919] (absent).

Hartford (2), Rev. Thomas M. Hodgdon [1921]; Mr. Arthur L. Shipman [1919] (Sub. Rev. John Brownlee Voorhees).

Hartford East (1), Rev. Charles E. Hesselgrave [1921].

Litchfield Northeast (1), Mr. Elliott B. Bronson [1919].

Litchfield Northwest (1), Rev. E. O. Mead [1919].

Litchfield South (2), Rev. George H. Johnson [1919] (absent); Rev. J. L. R. Wyckoff [1921].

Middlesex (3), Mr. E. S. Coe [1919]; Rev. Frederick W. Greene [1919]; Rev. E. E. Lewis [1921].

Naugatuck Valley (2), Mr. Darragh DeLancey [1919] (absent); Rev. Philip C. Walcott [1921].

New Haven East (1), Rev. A. T. Steele [1919].

New Haven West (3), Mr. Everett G. Hill [1919]; Rev. Roy M. Houghton [1921]; Rev. Watson L. Phillips [1919].

New London (3), Judge Alfred Coit [1919] (absent); Rev. Edward S. Worcester [1919]; Rev. Herbert J. Wyckoff [1921].

Tolland (2), Rev. John W. Ballantine [1921]; Rev. D. E. Jones [1919] (absent).

Windham (3), Rev. Vernon W. Cooke [1921]; Mr. H. C. Lathrop [1921] (absent); Rev. M. R. Plumb [1919] (absent).

Florida

General Congregational Conference (1), Mr. Edward [7] P. Branch [1919] (absent).

District Associations:

East Coast (1).

South Florida (1), Rev. William F. Blackman [1919] (absent).

Southeast Coast (1), Rev. George B. Spalding [1921] (absent).

West (1), Rev. George B. Waldron [1921].

Georgia

Congregational Conference (1), Rev. G. S. Butler [1919] (Sub. Mr. L. C. Isenhour).

District Associations:

North (3), Rev. W. H. Hopkins [1919]; Rev. Charles N. Queen [1919]; Rev. Alvan F. Sherrill [1919] (Sub. Mrs. C. N. Queen).

Middle (2), Rev. Joseph W. Blosser [1919] (absent); Rev. Frank E. Jenkins [1919].

South (2), Rev. John F. Blackburn [1919]; Rev. A. P. Spillers [1921].

General Congregational Convention (3), Rev. Charles Wesley Burton [1921]; Rev. C. Stephen Haynes [1919]; Rev. H. H. Proctor [1921].

District Associations:

Atlanta (1), Rev. James Bond [1921].

Hawaii

Hawaiian Evangelical Association (3), Mr. A. DeWitt Alexander [1919] (absent); Miss Ruth A. Benedict [1919] (absent); Rev. J. P. Erdman [1919] (absent).

District Associations:

Kuai (2).

Maui (4), Rev. R. B. Dodge [1919] (absent); Mrs. R. B. Dodge [1919] (absent).

Oahu (2).

Idaho

Conference (4), Rev. Walter H. Ashley [1919] (absent); Mrs. Stowell B. Dudley [1919] (absent); Rev. Charles E. Mason [1921] (absent); Rev. Arthur J. Sullens [1919] (absent).

Illinois

Congregational Conference (6), Mr. F. F. Butzow [1921]; Mr. R. S. Haney [1921]; Rev. James M. Lewis [1919] (Sub. Rev. Frank N. White); Rev. William T. McElveen [1919]; Mr. M. A. Myers [1919]; Mr. E. H. Scott [1921].

District Associations:

Aurora (2), Prof. J. H. Freeman [1921]; Rev. H. H Pitman [1921] (Sub. Rev. Allison R. Heaps).

Bureau (2), Mr. D R. Evans [1921]; Rev. T. E. Nugent [1919].

Central (1), Rev. Charles A. Bruner [1919].

Central East (2), Rev. W. B. Milne [1921]; Dean E. J. Townsend [1919].

Central West (3), Mr. W. R. Curran [1919] (Sub. Rev. C. W. Hiatt); Rev. Thomas McClelland [1921] (Sub. Rev. Wm. Merton Jones); Rev. J. C. Myers [1921].

Chicago (11), Rev. William E. Barton [1919]; Rev. Ray E. Butterfield [1919] (Sub. Rev. J. Morriston Thomas); Mr. M. J. Carpenter [1921]; Hon. George A. Dupuy [1921]; Mr. Marquis Eaton [1921] (Sub. Rev. C. A. Osborne); Rev. John Gardner [1921]; Mr. George M. Herrick [1921]; Rev. James A. Jenkins [1919] (Sub. Rev. J. W. F. Davies); Mr. Frank Kimball [1919]; Rev. John R. Nichols [1919]; Rev. William H. Spence [1921].

Elgin (3), Rev. J. G. Brooks [1921] (Sub. Rev. Raymond P. Swisher); Mr. Nicholas L. Johnson [1921]; Rev. Frank C. Neitz [1919].

Fox River (2), Mr. A. W. Hopkins [1921]; Rev. Carl Stackman [1921].

German (1), Rev. Anton Huelster [1921].

Quincy (2), Rev. Frank J. Brown [1919]; Mr. L. K. Seymour [1921] (Sub. Rev. John P. Anderson).

Rockford (2), Mr. W. W. Bennett [1921] (Sub. Mr. A. B. Mead); Rev. John Gordon [1919].

Rock River (1), Rev. Percy C. Ladd [1921].

Southern (2), Rev. J. P. Galvin [1921]; Rev. George T. McCollum [1919]

Springfield (2), Rev Frank Fox [1921] (Sub. Rev. R. W. Gammon); Rev. Frank Merrithew [1921] (Sub. Rev. Harry T. Stock).

Indiana

Congregational Conference (1), Rev. Angelo E. Shattuck [1919].

District Associations;

Central (2), Rev. James G. Fisher [1921]; Mrs. George A. Southall [1921].

Fort Wayne (1), Mr. R. E. Willis [1919] (absent).

Michigan City (1), Mr. Herbert L. Whitehead [1921].

Iowa

Congregational Conference (4), Rev. B. F. Martin [1921]; Rev. H. F. Milligan [1921]; Rev. A. R. Rice [1921] (Sub. Rev. J. D. Kuykendall); Mr. Willard B. Whiting [1919].

District Associations:

Council Bluffs (3), Rev. W. L. Ferris [1919]; Rev. F. O. Spellman [1921]; Rev. N. W Wehrhan [1919].

Davenport (2), Rev. A. G. Graves [1919]; Rev. H. E. Harned [1921].

Denmark (3), Rev. Malcolm Dana [1921] (Sub. Mrs. Naboth Osborne); Rev. P. Adelstein Johnson [1921]; Rev. Naboth Osborne [1919].

Des Moines (3), Rev. Merle A. Breed [1919] (Sub. Rev. H. J. Wilkins); Rev. J. P. Burling [1921] (Sub. Rev. Newton Moore); Rev. J. Edward Kirbye [1919].

German (1).

Grinnell (3), Rev. V. B. Hill [1919] (absent); Prof. Charles Noble [1919] (Sub. Rev. A. C. Hacke); Rev. Geo. Williams [1921] (Sub. Mrs. H. E. Harned).

Mitchell (3), Rev. W. M. Evans [1921] (absent); Rev. O. S. Grinnell [1921]; Rev. W. J. Minchin [1921].

Northeastern (4), Rev. Isaac Cassel [1919]; Hon. Roger Leavitt [1921] (absent); Rev. H. E. Parr [1921] (absent); Rev. William J. Suckow [1921].

Sioux (5), Rev. J. E. Brereton [1921] (Sub. Mrs. Willard Whiting); Rev. J. E. Holden [1921]; Rev. J. O. Thrush [1919] (Sub. Mr. Ed. Whiting); Rev. C. E. Tower [1921] (absent); Mrs. Helen Whiting [1919].

Webster City (3), Judge W. D. Evans [1921]; Rev. Arthur Metcalf [1921]; Rev. W. G. Ramsay [1919].

Kansas

Congregational Conference (2), Rev. William E. Brehm [1919]; Mr. H. H. Welty [1921].

District Associations:

Arkansas Valley (2), Rev. Herbert O. Judd [1919]; Mr. E. R. Moses [1921] (absent).

Central (4), Rev. Aaron Breck [1921]; Mr. A. D. Gray [1919]; Rev. Arthur S. Henderson [1919]; Rev. Charles M. Sheldon [1921].

Eastern (2), Rev. Lewis Bookwalter [1919]; Mr. J. D. Faxton [1921].

Northern (1), Rev. Fred Grey [1919].

Northwestern (2), Pres. Walter H. Rollins [1919] (Sub. Miss M. Alice Isely).

Southern (2), Rev. John E. McClain [1921]; Rev. John H. J. Rice [1921] (Sub. Mr. Charles F. Pettijohn).

Wichita (2), Mr. H. W. Darling [1919]; Rev. Clayton B. Wells [1921].

KENTUCKY

STATE CONFERENCE (2), Rev. J. Madison Trosper [1921].

LOUISIANA

CONGREGATIONAL CONFERENCE (1), Rev. Alfred Lawless, Jr. [1919].

District Associations:

Iberia (1), Rev. A. V. Boutte [1919] (absent).

New Orleans (1), Rev. H. H. Dunn [1919].

Thibodaux (1), Rev. Leroy Coxon [1919] (absent).

CONGREGATIONAL CONVENTION (1), Rev. Thomas A. Edwards [1921].

District Associations:

North (1).

Southwest (1), Rev. Paul Leeds [1921] (absent).

MAINE

CONGREGATIONAL CONFERENCE (2), Mr. George B. Bates [1921]; Rev. C. F. Robinson [1919].

District Associations:

Aroostook (2), Rev. W. I. Bull [1921] (Sub. Mrs. C. A. Moore); Rev. James C. Gregory [1919].

Cumberland (3), Rev. Leavitt H. Hallock [1921]; Mrs. Leavitt H. Hallock [1921]; Mrs. Ida Vose Woodbury [1921].

Cumberland North (2), Rev. George K. Carter [1921]; Mr. Horace C. Day [1919] (absent).

Franklin (1), Rev. Willard H. Palmer [1921].

Hancock (2), Rev. Angus M. McDonald [1919] (absent); Rev. Henry W. Webb [1921].

Kennebec (2), Rev. Clayton D. Boothby [1921] (Sub. Rev. Ashley D. Leavitt).

Lincoln (2), Col. E. C. Plummer [1921] (absent); Rev. Charles L. Stevens [1919].

Oxford (1), Rev. W. C. Curtis [1919] (absent).

Penobscot (2), Rev. E. M. Cousins [1921]; Prof. Warren J. Moulton [1919].

Piscataquis (1), Rev. Charles Harbutt [1919].

Somerset (1).

Union (1), Rev. C. N. Davie [1919] (absent).

Waldo (1).

Washington (2), Rev. John Bieler [1919] (Sub. Rev. C. A. Moore).

York (2), Rev. J. M. Chambers [1919] (absent); Rev. Alexander Sloan [1921] (absent).

Massachusetts

Congregational Conference (13), Rev. Arthur W. Ackerman [1921]; Rev. Henry Lincoln Bailey [1919]; Mr. U. Waldo Cutler [1921]; Rev. Frederick E. Emrich [1919]; Rev. Daniel Evans [1919] (Sub. Rev. Asher Anderson); Mr. Frederick Fosdick [1921]; Rev. Irving Maurer [1921]; Rev. Walter H. Nugent [1919]; Mr. Joseph E. Peirson [1919] (Sub. Rev. John F. Dobbs); Rev. H. F. Smith [1921] (Sub. Rev. Howard A. Bridgman); Mr. Irwin W. Tapley [1919] (absent); Mr. Thomas Weston, Jr., [1921]; Mr. Charles L. Ziegler [1919] (Sub. Rev. Philip S. Moxom).

District Associations:

Andover (3), Rev. A. C. Ferrin [1919] (absent); Rev. J. L. Keedy [1921]; Mr. William Shaw [1921].

Barnstable (2), Rev. Frank H. Baker [1921]; Mr. S. W. McCaslin [1919] (absent).

Berkshire North (2), Rev. William M. Crane [1921]; Judge Charles L. Hibbard [1919] (Sub. Rev. James E. Gregg).

Berkshire South (2), Rev. W. W. Curtis [1919]; Rev. Dwight M. Pratt [1921].

Brookfield (2), Rev. Harry L. Brickett [1921] (absent); Mr. A. C. Stoddard [1921] (absent).

Essex North (2), Rev. Charles S. Holton [1919].

Essex South (4), Mr. John Albree [1919]; Rev. Richard H. Bennett [1919] (absent); Rev. Emery L. Bradford [1921]; Rev. Watson Woodruff [1921] (absent).

Franklin (3), Rev. A. P. Pratt [1921].

Hampden (5), Rev. Henry M. Dyckman [1919]; Mr. Charles A. Gleason [1919] (Sub. Rev. T. P. Haig); Rev. Reuben J. Goddard [1921]; Rev. Henry O. Hannum [1921]; Mr. J. Stuart Kirkham [1921].

Hampshire (2), Rev. George H. Burrill [1921]; Rev. Wendell Prince Keeler [1919].

Hampshire East (2), Mr. Edwin H. Dickinson [1919] (Sub. Rev. Arthur W. Bailey); Rev. J. G. Nichols [1921].

Mendon (1), Rev. Allen E. Cross [1919].

Middlesex South (2), Mr. Henry H. Austin [1919]; Rev. Robert M. Grey [1921].

Middlesex Union (2), Rev. George M. Howe [1921] (absent).

Norfolk (4), Rev. J. Stanley Durkee [1919]; Rev. Almon J. Dyer [1921]; Mrs. Rufus P. Keith [1921] (absent); Mr. Herbert B. Tucker [1921] (absent).

Old Colony (2), Mr. W. C. Parker [1921]; Rev. F. E. Ramsdell [1919] (absent).

Pilgrim (1), Rev. Charles P. Marshall [1919].

Suffolk North (3), Rev. Vincent Ravi Booth [1919]; Rev. M. Angelo Dougherty [1921] (absent); Mr. Arthur C. Stone [1921] (absent).

Suffolk South (3), Mr. J. J. Arakelyan [1919]; Rev. E. H. Byington [1919]; Rev. Isaac Fleming [1921].

Suffolk West (3), Rev. William Ewing [1921]; Rev. Edward M. Noyes [1921]; Rev. A. H. Wheelock [1921].

Taunton (2), Rev. Stanley R. Fisher [1921]; Rev. L. B. Goodrich [1919] (absent).

Woburn (2), Rev. Stephen A. Norton [1921]; Rev. John O. Paisley [1919].

Worcester Central (3), Rev. Albert S. Hawkes [1919]; Mr. Alfred H. Knight [1919]; Mr. John A. Sherman [1921] (Sub. Rev. Garabed M. Manavian).

Worcester North (2), Rev. Burton S. Gilman [1919]; Mr. W. P. Hawley [1921] (absent).

Worcester South (2), Rev. Walter H. Commons [1919]; Rev. Winfred S. Holland [1921].

Michigan

Congregational Conference (4), Mr. F. E. Bogart [1919] (Sub. Rev. Dwight Goddard); Rev. C. B. Emerson [1919]; Rev. St. Clair Parsons [1921]; Rev. J. W. Sutherland [1921].

District Associations:

Cheboygan (2), Mr. A. F. Bridge [1919]; Rev. F. W. Ollis [1921] (absent).

Detroit (2), Mr. Clarence J. Chandler [1921]; Rev. M. J. Sweet [1919].

Eastern (2), Rev. Ralph W. Paul [1921] (Sub. Miss Mary Moore); Rev. William S. Steensma [1919].

Genesee (2), Rev. W. R. Kedzie [1921]; Rev. L. K. Long [1919].

Gladstone (1), Rev. Frank Jones [1921].

Grand Rapids (4), Mr. Fred M. Briggs [1919] (absent); Rev. Charles O. Grieshaber [1919] (absent); Rev. Charles W. Merriam [1921]; Mr. Silas M. Wright [1919].

Grand Traverse (2), Rev. Demas Cochlin [1921]; Rev. Truman F. Galt [1919].

Jackson (2), Rev. O. Lloyd Morris [1921]; Rev. Bastian Smits [1919] (absent).

Kalamazoo (4), Rev. A. C. Diefenbach [1919] (absent); Rev. Henry W. Hunt [1919]; Rev. Samuel E. Kelley [1921]; Rev. Wilmot E. Stevens [1921] (absent).

Lake Superior (1), Rev. Carlos H. Hanks [1921].

Lansing (4), Rev. George L. Cady [1921]; Pres. Thomas W. Nadal [1921]; Mr. J. W. S. Pierson [1921] (absent); Rev. T. H. Wilson [1921].

Muskegon (1), Rev. Archibald Hadden [1919].

North Central (1), Rev. Jonathan Turner [1921].

Saginaw (1), Rev. N. S. Bradley [1919].

Southern (2), Rev. H. P. Collin [1919]; Mr. William S. Kimball [1919].

S. S. Marie (1), Mr. W. R. Gilbert [1921] (absent).

Minnesota

General Congregational Conference (2), Rev. H. P. Dewey [1921]; Rev. Everett Lesher [1921].

District Associations:

Central (2), Rev. A. J. Moncal [1921]; Mr. James A. Norris [1919] (absent).

Duluth (2), Mr. William W. McMillan [1921]; Rev. Charles N. Thorp [1921] (absent).

Mankato (2), Mr. A. W. Fagerstrom [1919]; Rev. William E. Griffith [1921] (absent).

Minneapolis (4), Judge W. W. Bardwell [1921]; Rev. George P. Merrill [1921]; Rev. John P. Miller [1919]; Mr. Arthur P. Stacy [1919].

Minnesota Valley (2), Rev. Squire Heath [1919] (absent); Mr. A. Stone [1921] (absent).

Northern Pacific (4), Mr. Charles R. Andrews [1919]; Mrs. C. R. Andrews [1921]; Rev. W. W. Dale [1919]; Rev. Theophilus S. Devitt [1921].

Rainy River (1), Rev. E. L. Heermance [1919].

St. Paul (2), Mr. W. J. Dyer [1919] (absent); Rev. James Robert Smith [1919].

Southeastern (2), Mr. J. A. Sawyer [1921]; Rev. C. A. Stroup [1921].

Western (1), Rev. John J. Bayne [1921] (absent).

MISSISSIPPI

CONGREGATIONAL CONFERENCE (2), Pres. W. T. Holmes [1919]; Rev. J. C. Olden [1921].

MISSOURI

CONGREGATIONAL CONFERENCE (1), Hon. Henry M. Beardsley [1919].

District Associations:

Kansas City (1), Rev. F. G. Smith [1921].

Kidder (1), Rev. Robert Porter [1921].

Springfield (2), Rev. James Hyslop [1921]; Rev. J. P. O'Brien [1919].

St. Louis (2), Rev. A. H. Armstrong [1919]; Rev. S. H. Woodrow [1919].

MONTANA

CONGREGATIONAL CONFERENCE (1), Rev. W. H. North [1921].

District Associations:

Great Falls (1), Rev. Will Arthur Dietrick [1919] (absent).

Northeastern (1).

Southeastern (2), Rev. W. L. Meinzer [1919] (absent); Rev. R. B. Walker [1921] (absent).

Yellowstone (2), Rev. J. L. Cory [1921] (absent); Rev. Geo. N. Edwards [1921].

Western (1).

NEBRASKA

CONGREGATIONAL CONFERENCE (2), Rev. Edwin Booth, Jr. [1921]; Mrs. T. A. Dungan [1919].

District Associations:

Blue Valley (2), Rev. H. H. Price [1919]; Mr. Charles C. Smith [1921].

Columbus (1), Rev. T. A. Dungan [1919].

Elkhorn Valley (3), Mrs. Edwin Booth, Jr. [1919] (Sub. Rev. Herbert L. Hinman); Miss Mary Hughes [1921]; Mr. R. S. Rising [1921] (absent).

Frontier (1), Rev. H. Ellis Lininger [1921].

German (2), Rev. Moritz E. Eversz [1921].

Lincoln (2), Rev. M. A. Bullock [1921]; Mr. Jas. M. Teegarden [1919].

Loup Valley (2).

Northwestern (1), Rev. Walter C. Rundin [1921] (absent).

Omaha (2), Rev. W. H. Buss [1921]; Rev. G. A. Hulbert [1921].

Republican Valley (2), Rev. George W. Mitchell [1919]; Rev. J. L. Reed [1921] (absent).

New Hampshire

General Conference (2), Mr. W. C. Heath [1921] (absent); Rev. John L. Shively [1921].

District Associations:

Cheshire (2), Mr. Herbert E. Weatherbee [1921] (absent); Rev. Sumner G. Wood [1919].

Coos and Essex (1).

Grafton-Orange (2), Rev. Charles F. Atkins [1921]; Mr. L. E. Clark [1921] (absent).

Hillsboro (3), Rev. Charles S. Haynes [1921]; Rev. Herbert A. Jump [1919]; Rev. Warren L. Noyes [1919].

Merrimack (4), Rev. Edwin J. Aiken [1919] (absent); Rev. Melvin J. Allen [1921]; Rev. Archibald Black [1919] (absent); Rev. George H. Reed [1919] (absent).

Rockingham (3), Rev. Samuel H. Dana [1919] (absent); Mr. Willis E. Lougee [1921] (absent); Rev. Lucius H. Thayer [1921].

Strafford (2), Rev. W. A. Morgan [1921]; Rev. F. G. Woodworth [1921].

Sullivan (1), Rev. Oscar Peterson [1919].

New Jersey

Congregational Conference (1), Rev. Oliver Huckel [1919] (Sub. Rev. Jay T. Stocking).

District Associations:

North (5), Rev. George P. Eastman [1919]; Rev. H. L.

Everett [1919]; Mr. Arthur J. Lockwood [1921]; Rev. Charles S. Mills [1921]; Dr. John M. Whiton [1921].

Washington (D. C.) (2), Rev. Edwin M. Bliss [1919]; Mr. Fred W. Sweney [1921].

NEW MEXICO

CONGREGATIONAL CONFERENCE (2), Rev. Josiah H. Heald [1919].

NEW YORK

CONGREGATIONAL CONFERENCE (6), Rev. J. Webster Bailey [1921]; Rev. Henry M. Brown [1919] (absent); Mr. William H. Crosby [1921] (Sub. Rev. W. P. Harmon); Mr. Frederic W. Jenkins [1919] (absent); Rev. Lewis T. Reed [1921]; Prof. William W. Rockwell [1919].

District Associations:

Black River and St. Lawrence (3), Rev. John B. Davies [1921]; Rev. Charles A. Riley [1921] (absent); Rev. Andrew M. Wight [1919] (absent).

Central (4), Rev. Prescott D. Dodge [1921]; Rev. Nathan E. Fuller [1919]; Hon. Giles H. Stillwell [1921]; Hon. H. M. Tallet [1919] (absent).

Essex (1), Rev. Charles W. Grupe [1919] (absent).

Hudson River (2), Rev. Charles S. Hager [1919]; Rev. Mailler O. Van Keuren [1921].

New York City (6), Rev. Charles J. Allen [1919] (Sub. Rev. John L. Clark); Mr. George W. Bailey [1919] (absent); Mr. Warner James [1919]; Capt. Edward W. Peet [1921]; Rev. C. R. Raymond [1921]; Mr. Edwin G. Warner [1921].

Oneida, Chanango and Delaware (3), Rev. William C. Davies [1919]; Rev. George R. Foster [1919]; Mr. John Olmstead [1919] (Sub. Rev. Norman McKinnon).

Suffolk (1), Rev. Louis Harold Johnston [1919].

Susquehanna (2), Mr. H. M. Beecher [1919]; Rev. B. Frank Tobey [1921].

Washington and Rutland (Vt.) Welsh (1), Rev. Thomas J. Jones [1921] (absent).

Western (6), Rev. George A. Brock [1919] (absent); Mr. W. P. Foster [1919] (absent); ———— [1919] (Sub. Rev. C. Arthur Lincoln); Prof. E. Snell Hall [1919] (absent); Rev. Raymond B. Tolbert [1919]; Rev. D. J. Torrens [1921].

Welsh (1).

NORTH CAROLINA

ANNUAL CONFERENCE (1), Rev. D. J. Flynn [1921].

District Associations:

Northern (1).

Southern (1), Rev. Perfect R. DeBerry [1919].

Western (1).

MIDDLE NORTH CAROLINA ASSOCIATION (State) (2), Rev. W. B. Duttera [1921]; Rev. E. F. Green [1919].

NORTH DAKOTA

CONGREGATIONAL CONFERENCE (1), Rev. R. A. Beard [1919].

District Associations:

Fargo (2), Pres. J. W. Hansel [1919]; Rev. E. H. Stickney [1919].

German (6).

Grand Forks (2), Rev. W. H. Elfring [1919] (absent).

Jamestown (4), Hon. James A. Buchanan [1919] (absent); Rev. Samuel Hitchcock [1921]; Rev. LaRoy A. Lippitt [1919]; Rev. C. H. Phillips [1921] (absent).

Missouri River (3), Rev. A. M. Asadoorian [1919] (absent); Hon. Lewis F. Crawford [1919] (absent); Rev. G. N. Kenis-ton [1919] (absent).

Mouse River (4), Rev. J. H. Batten [1919]; Rev. W. Knighton Bloom [1919]; Mr. E. H. Kenady [1921] (absent); Rev. E. S. Shaw [1921].

Southwestern (1), Rev. J. G. Dickey [1919].

Wahpeton (1), Rev. George H. Lewis [1921] (absent).

OHIO

CONGREGATIONAL CONFERENCE (5), Rev. Ernest Bourner Allen [1919]; Mr. Theodore M. Bates [1919]; Rev. Dan F. Bradley [1919]; Mr. Horatio Ford [1921] (absent); Rev. John Lewis Hoyt [1921].

District Associations:

Central (2), Rev. H. H. Russell [1921]; Mr. Evan Walters [1921].

Central North (3), Dr. Ralph R. Barrett [1921]; Rev. Harvey C. Colburn [1919]; Rev. Orville L. Kiplinger [1921].

Central South (1), Rev. Morris O. Evans [1921].

Cleveland (4), Rev. W. H. Baker [1921] (absent); Mr. Richard S. Bayhan [1919]; Rev. H. N. Dascomb [1919]; Mrs. M. W. Mills [1921].

Eastern (1), Rev. E. S. Jenkins [1919].

Grand River (3), Hon. W. S. Harris [1921]; Rev. Ray J. McColl [1921]; Rev. Thomas H. Warner [1919].

Marietta (1), Mr. William W. Mills [1921].

Medina (3), Rev. W. F. Bohn [1919]; Rev. Vernon Emery [1919]; Pres. H. C. King [1921].

Miami (1), Rev. Seeley K. Tompkins [1921].

Plymouth Rock (2), Rev. Newton W. Bates [1921]; Rev. Robert Paton [1919].

Puritan (3), Rev. Roscoe Graham [1921]; Judge E. W. Stuart [1921]; Rev. Isaac J. Swanson [1919].

Toledo (2), Rev. Egbert L. Briggs [1919]; Rev. Albert B. Eby [1921].

OKLAHOMA

GENERAL CONFERENCE (1), Rev. Charles G. Murphy [1919].

District Associations:

Colored (1).

Eastern (2), Rev. J. E. Pershing [1919].

Northwest (2), Rev. C. H. Dains [1921] (absent); Rev. James A. McKeeman [1921] (absent).

Southwest (1), Rev. C. M. Brooke [1919].

OREGON

CONGREGATIONAL CONFERENCE (1), Rev. J. J. Staub [1921].

District Associations:

East Willamette (2), Rev. James Elvin [1919] (absent); Mr. A. E. Wheeler [1919] (absent).

Mid Columbia (1), Rev. John Lewis Jones [1921] (absent).

Portland (2), Rev. Luther R. Dyott [1919]; Rev. Albert C. Moses [1921].

West Willamette (1), Mr. Charles J. Bushnell [1919] (absent).

PENNSYLVANIA

CONGREGATIONAL CONFERENCE (2), Rev. William V. Berg [1919] (Sub. Rev. W. H. Medlar); Rev. James G. Clutterbuck [1921] (Sub. Rev. H. L. Pyle).

District Associations:

Northwestern (1), Rev. John T. Nichols [1919].

Philadelphia (1), Rev. Harry W. Myers, Jr. [1921].

Pittsburg (2), Mr. Thomas Addenbrook [1919]; Rev. G. Herbert Ekins [1921].

Welsh Eastern (2), Rev. David Jones [1919]; Rev. J. Myrrdon Jones [1921].

Wyoming (2), Rev. W. R. Pierce [1919]; Mr. John R. Thomas [1921].

PORTO RICO

(NO ORGANIZATION) (2), Rev. Archie G. Axtell [1921] (absent); Mrs. Archie G. Axtell [1921] (absent).

RHODE ISLAND

CONGREGATIONAL CONFERENCE (5), Rev. Gideon A. Burgess [1921]; Prof. Theodore F. Collier [1919]; Rev. Edward R. Evans [1921]; Rev. Howard S. Fox [1919]; Mr. George A. Jepherson [1921].

SOUTH CAROLINA

CONGREGATIONAL ASSOCIATION (1), Rev. Abraham L. DeMond [1921].

District Association:

Piedmont (1), Mrs. Raymond Beaty [1921].

SOUTH DAKOTA

CONGREGATIONAL CONFERENCE (1), Rev. W. H. Thrall [1919].

District Associations:

Black Hills (3), Rev. David J. Perrin [1919]; Rev. Lauriston Reynolds [1921] (absent); Rev. Fred Smith [1919] (absent).

Central (3), Rev. J. H. Andress [1919]; Rev. N. F. Cole [1921] (absent); Mr. P. T. Wick [1919] (absent).

German (4), Rev. E. A. Fath [1921] (absent).

Northern (4), Rev. Harry Evans [1919] (absent); Rev. T. E. Hall [1921] (absent); Mr. A. Loomis [1921] (absent); Rev. Godfrey Matthews [1921].

Northwestern (1). Rev. Theodore Jergensen [1921] (absent).

South Central (3), Rev. L. E. Camfield [1921]; Rev. E. W. Lanham [1921].

Yankton (3), Prof. G. H. Durand [1921]; Rev. L. W. Sprague [1919] (absent); Rev. J. C. Treat [1921].

TENNESSEE

CONFERENCE (white) (1), Rev. W. O. Berckman [1921].

District Association:

Chattanooga (1), Rev. Charles Haven Myers [1921].

CONFERENCE (colored) (2), Rev. W. L. Johnson [1919].

Texas

Conference (white) (2), Rev. John R. Scotford [1919]; Rev. John B. Gonzales [1921] (Sub. Rev. W. E. Jones).

District Association:

Panhandle (1), Rev. W. H. Hurlbut [1919] (Sub. Rev. A. E. Ricker).

Conference (colored) (2), Rev. E. W. Benjamin [1919] (absent); Rev. B. F. White [1921] (absent).

Utah

Congregational Association (2), Rev. Peter A. Simpkin [1921]; Mrs. Lottie J. Thomsen [1919].

Vermont

Congregational Conference (2), Rev. Chauncey C. Adams [1919]; Rev. Charles C. Merrill [1919].

District Associations:

Addison Co. (1), Rev. Lot M. Isaacs [1921] (Sub. Rev. R. Barclay Simmons).

Bennington (1), Rev. George S. Mills [1921].

Caledonia County (2), Rev. W. C. Clark [1919]; Mr. J. E. Tinker [1921] (absent).

Chittenden County (2), Rev. Samuel H. Barnum [1921]; Rev. Charles E. Hayward [1919].

Franklin and Grand Isle (1), Rev. F. Wilson Day [1919] (absent).

Lamoille (1), Rev. Frank W. Hazen [1919] (absent).

Orange (1), Rev. Fraser Metzger [1921] (absent).

Orleans (2), Rev. L. A. Edwards [1919] (absent).

Rutland (2), Rev. A. H. Bradford [1921] (absent); Rev. E. P. Treat [1919].

Union (1), Rev. Henry L. Ballou [1919].

Washington (2), Rev. Stanley F. Blomfield [1919] (absent); Rev. James B. Sargent [1921].

Windham (2), Rev. R. H. Clapp [1921]; Rev. John C. Prince [1919].

Windsor (2), Rev. George E. Ladd [1919] (absent); Rev. Burton A. Lucas [1921] (absent).

Washington

Congregational Conference (2), Mrs. James H. Calvert [1921] (absent); Rev. Hugh G. Ross [1921].

District Associations:

Columbia River (2), Mr. T. F. May [1919] (absent).

Eastern Washington and Northern Idaho (9), Rev. J. H. Bainton [1919] (absent); Mrs. M. A. Elliott [1919] (absent); Rev. W. C. Gillmore [1919] (absent); Mr. F. W. Isham [1919] (absent); Rev. J. W. Skerry [1921]; Rev. Carl Veazie [1921].

Northwestern (3), Rev. E. E. Flint [1921] (absent); Pres. G. W. Nash [1921] (absent); Mr. Gomer Thomas [1919] (absent).

Seattle (3), Rev. Hugh Elmer Brown [1919] (absent); Rev. Richard Bushell [1921] (absent); Mr. Claude M. Eckhardt [1919] (Sub. Rev. Sydney Strong).

Tacoma (3), Rev. Frank Dyer [1919] (absent); Hon. P. M. Troy [1919] (absent).

Pacific German (2).

Walla Walla (1), Prof. Louis F. Anderson [1921].

Yakima (1), Rev. H. P. James [1921] (absent).

Wisconsin

Congregational Association (3), Rev. Homer W. Carter [1919]; Pres. Edward D. Eaton [1921]; Rev. A. Lincoln McClelland [1921].

District Associations:

Beloit (3), Mr. Glenville A. Dowd [1919]; Rev. C. E. Ewing [1921]; Rev. Wilfred A. Rowell [1919].

Eau Claire (3), Rev. Oscar F. Davis [1919]; Rev. E. W. Serl [1921] (absent); Rev. H. A. Studebaker [1919].

La Crosse (2), Rev. Harding R. Hogan [1919]; Rev. Jonathan G. Smith [1921].

Lemonweir (3), Rev. A. T. Lacey [1921]; Rev. R. J. Locke [1921]; Rev. A. O. Stevens [1921].

Madison (4), Rev. Marvin R. Brandt [1919]; Rev. L. C. Partch [1921]; Rev. Carlos C. Rowlison [1919]; Mr. E. N. Warner [1921].

Milwaukee (3), Rev. Theo. R. Faville [1921]; Mr. E. W. Frost [1919]; Rev. Theo. M. Shipherd [1921].

Northeastern (2), Mr. R. W. R. Dixon [1919]; Rev. O. L. Robinson [1921].

Superior (3), Rev. F. N. Dexter [1921]; Rev. H. E. Peabody [1921]; Rev. F. T. Rouse [1921].

Welsh (1), Rev. H. A. Miner [1921].

Winnebago (3), Mr. G. E. Buchanan [1919]; Rev. L. H. Keller [1919]; Rev. S. G. Ruegg [1921].

Wyoming

Congregational Conference (1), Rev. W. B. D. Gray [1919].

District Associations:

Central (1), Rev. Annette B. Gray [1921].

Northern (1), Rev. John H. Andress [1919] (absent).

Southern (1).

DELEGATES WHOSE TERMS EXPIRE 1919

(A numeral before a name indicates that in absence of primary a substitute served whose name may be found by referring to corresponding numeral in list of substitute delegates, page 91.)

Adams, Rev. Chauncey C., Burlington, Vt.
Addenbrook, Mr. Thomas, Pittsburgh, Pa.
Aiken, Rev. Edwin J., Concord, N. H.
Albree, Mr. John, Swampscott, Mass.
Alexander, Mr. A. DeWitt, New Haven, Conn.
[1]Allen, Rev. Charles J., Brooklyn, N. Y.
Allen, Rev. Ernest Bourner, Toledo, Ohio.
Allingham, Rev. R., Denver, Col.
Andress, Rev. J. H., Pierre, S. D.
Andrews, Mr. Charles R., Ada, Minn.
Arakelyan, Mr. J. J., Dorchester, Mass.
Armstrong, Rev. A. H., St. Louis, Mo.
Asadoorian, Rev. A. M., Glen Ullen, N. D.
Ashley, Rev. Walter H., Weiser, Idaho.
Austin, Mr. Henry H., Wellesley, Mass.

Bailey, Rev. Henry L., Longmeadow, Mass.
Baily, Mr. George W., Brooklyn, N. Y.
Bainton, Rev. J. H., Colfax, Wash.
Ballou, Rev. Henry L., Chester, Vt.
Barton, Rev. William E., Oak Park, Ill.
Bates, Mr. Theodore M., Cleveland, Ohio.
Batten, Rev. James H., Williston, N. D.
Bayhan, Mr. Richard S., Cleveland, Ohio.
Beard, Mr. John H., Bethel, Conn.
Beard, Rev. R. A., Fargo, N. D.
Beardsley, Hon. Henry M., Kansas City, Mo.
Beecher, Mr. Henry M., Binghamton, N. Y.
Benedict, Miss Ruth A., Honolulu, Hawaii.
Benjamin, Rev. E. W., Paris, Texas.
Bennett, Rev. Richard H., Beverly, Mass.
[2]Berg, Rev. William V., Philadelphia, Pa.
[3]Bieler, Rev. John M., Machias, Maine.
Black, Rev. Archibald, Concord, N. H.
Blackburn, Rev. John F., Atlanta, Ga.
Blackman, Rev. William F., Winter Park, Fla.
Bliss, Rev. Edwin M., Washington, D. C.
Blomfield, Rev. Stanley F., Montpelier, Vt.
Bloom, Rev. W. Knighton. Minot, N. D.
Blosser, Rev. Joseph W., Atlanta, Ga.
[4]Bogart, Mr. F. E., Detroit, Mich.
Bohn, Rev. W. F., Oberlin, Ohio.
Bookwalter, Rev. Lewis, Kansas City, Kan.
[5]Booth, Jr., Mrs. Edwin, Norfolk, Neb.
Booth, Rev. Vincent R., N. Cambridge, Mass.
Boutte, Rev. A. V., Cypress, La.
Bradley, Rev. Dan Freeman, Cleveland, Ohio.
Bradley, Rev. N. S., Saginaw, Mich.
Branch, Mr. Edward P., Melburne, Fla.
Brandt. Rev. Marvin R., Edgerton, Wis.
[6]Breed, Rev. Merle Amos, Stuart, Ia.
Brehm, Rev. William E., Topeka, Kan.
Brewer, Rev. Frank S., Talladega, Ala.
Bridge, Mr. A. F., Charlevoix, Mich.
Briggs, Mr. Egbert L., Toledo, Ohio.
Briggs, Mr. Fred M., Grand Rapids, Mich.
Brock, Rev. George A., Lockport, N. Y.
Bronson, Mr. Elliott B., Winchester, Conn.
Brown, Rev. Frank J., Payson, Ill.
Brown, Rev. Henry M., New York City.
Brown, Rev. Hugh Elmer, Seattle, Wash.
Bruner, Rev. Charles A., Bloomington, Ill.
Buchanan, Mr. G. E., Appleton, Wis.
Buchanan, Hon. James A., Buchanan, N. D.
Buckham, Rev. John W., Berkeley, Cal.
Bushnell, Mr. Charles J., Forest Grove, Ore.
[7]Butler, Rev. G. S., Demorest, Ga.
[8]Butterfield, Rev. Ray E., Chicago, Ill.

Carter, Rev. Homer W., Madison, Wis.
Cassel, Rev. Isaac, Elkader, Ia.
Chambers, Rev. J. M., Kennebunkport, Maine.
[9]Chapman, Rev. Edward M., New London, Conn.
Clark, Mrs. E. P., Los Angeles, Cal.
Clark, Rev. W. C., Barnet, Vt.
Coe, Mr. E. S., Cromwell, Conn.
Coit, Judge Alfred, New London, Conn.
Colburn, Rev. Harvey C., Bellevue, Ohio.
Collier, Prof. Theodore F., Providence, R. I.
Collin, Rev. H. P., Coldwater, Mich.
Commons, Rev. Walter H., Whitinsville, Mass.
Coxon, Rev. Leroy, Schriever, La.
Crawford, Hon. Lewis F., Sentinel Butte, N. D.
Cross, Rev. Allen E., Milford, Mass.
[10]Curran, Mr. W. R., Pekin, Ill.
Curtis, Rev. W. C., Bethel, Maine.
Curtis, Rev. W. W., West Stockbridge, Mass.

Dale, Rev. W. W., McIntosh, Minn.
Dana, Rev. Samuel H., Exeter, N. H.
Darling, Mr. H. W., Wichita, Kan.
Dascomb, Rev. H. N., Cleveland, Ohio.
Davie, Rev. C. N., No. Bridgton, Maine.
Davies, Rev. William C., Walton, N. Y.
Davis, Rev. Oscar F., New Richmond, Wis.
Day, Rev. F. Wilson, Swanton, Vt.
Day, Mr. Horace C., Auburn, Maine.
Day, Rev. William Horace, Bridgeport, Conn.
DeBerry, Rev Perfect R., Raleigh, N. C.
DeLancey, Mr. Darragh, Waterbury, Conn.
DeLany, Mrs. G. F., Los Angeles, Cal.
Dickey, Rev. J. G., Dickinson, N. D.

[11]Dickinson, Mr. Edwin H., North Amherst, Mass.
Diefenbach, Rev. A. C., Benton Harbor, Mich.
Dietrick, Rev. Will Arthur, Great Falls, Mont.
Dixon, Mr. R. W. R., Antigo, Wis.
Dodge, Rev. R. B., Wailuku, Maui, Hawaii.
Dodge, Mrs. R. B., Wailuku, Maui, Hawaii.
Dowd, Mr. Glenville A., Beloit, Wis.
Dudley, Mrs. Stowell B., Weiser, Ida.
Dungan, Rev. T. A., Grand Island, Neb.
Dungan, Mrs. T. A., Grand Island, Neb.
Dunn, Rev. H. H., New Orleans, La.
Durkee, Rev. J. Stanley, Brockton, Mass.
Dyckman, Rev. Henry M., Westfield, Mass.
Dyer, Rev. Frank, Tacoma, Wash.
Dyer, Mr. W. J., St. Paul, Minn.
Dyott, Rev. Luther R., Portland, Ore.

Eastman, Rev. George P., Orange, N. J.
Eaves, Rev. George, Birmingham, Ala.
[12]Eckhardt, Mr. Claude M., Seattle, Wash.
Edwards, Rev. L. A., Newport, Vt.
Elfring, Rev. W. H., Grand Forks, N. D.
Elliott, Mrs. M. A., Hartford, Conn.
Elvin, Rev. James, Salem, Ore.
Emerson, Rev. Chester B., Detroit, Mich.
Emery, Rev. Vernon, Wellington, Ohio.
Emrich, Rev. Frederick E., Boston, Mass.
Erdman, Rev. J. P., Honolulu, Hawaii.
Estabrook, Mrs. Frank J., Denver, Colo.
[13]Evans, Rev. Daniel, Cambridge, Mass.
Evans, Mrs. Ernest A., Mill Valley, Cal.
Evans, Rev. Harry, Canova, S. D.
Everett, Rev. H. L., Jersey City, N. J.

Fagerstrom, Mr. A. W., Worthington, Minn.
Ferrier, Rev. W. W., Berkeley, Cal.
Ferrin, Rev. A. C., Lowell, Mass.
Ferris, Rev. W. L., Shenandoah, Iowa.
Foster, Rev. George R., Greene, N. Y.
Foster, Mr. W. P., Rochester, N. Y.
Fox, Rev. Howard S., E. Providence, R. I.
Frost, Mr. E. W., Milwaukee, Wis.
Fuller, Rev. Nathan E., Syracuse, N. Y.

Galt, Rev. Truman F., Old Mission, Mich.
Garlick, Dr. Samuel M., Bridgeport, Conn.
Gillmore, Rev. W. C., Dayton, Wash.
Gilman, Rev. Burton S., Gardner, Mass.
[14]Gleason, Mr. Charles A., Springfield, Mass.
Goodrich, Rev. L. B., Taunton, Mass.
Gordon, Rev. John, Rockford, Ill.
Graves, Rev. A. G., Muscatine, Iowa.
Gray, Mr. A. D., Topeka, Kan.
Gray, Rev. W. B. D., Cheyenne, Wyo.
Green, Rev. E. F., Star, N. C.
Greene, Rev. Frederick W., Middletown, Conn.
Gregory, Rev. James C., Presque Isle, Maine.
Grey, Rev. Fred, Topeka, Kan.
Grieshaber, Rev. Charles O., Grand Rapids, Mich.
Grupe, Rev. Charles W., Willsboro, N. Y.

Hadden, Rev. Archibald, Muskegon, Mich.
Hager, Rev. Charles S., Albany, N. Y.
Hahn, Mr. Edwin F., Pasadena, Cal.
Hall, Prof. E. Snell, Jamestown, N. Y.
Hansel, Pres. J. W., Fargo, N. D.
Harbutt, Rev. Charles, Portland, Me.
Hawkes, Rev. Albert S., Worcester, Mass.
Haynes, Rev. C. Stephen, Athens, Ga.
Hayward, Rev. Charles E., Winooski, Vt.
Hazen, Rev. Frank W., Johnson, Vt.
Heald, Rev. Josiah H., Albuquerque, N. Mex.
Heath, Rev. Squire, Benson, Minn.
Heermance, Rev. E. L., International Falls, Minn.
Henderson, Rev. Arthur S., Topeka, Kan.
Herbert, Rev Sherman H., Thorsby, Ala.
[15]Hibbard, Judge Charles L., Pittsfield, Mass.
Hill, Mr. Everett G., Hartford, Conn.
Hill, Rev. V. B., Gilman, Ia.
Hogan, Rev. Harding R., Sparta, Wis.
Holmes, Pres. W. T., Tougaloo, Miss.
Holton, Rev. Charles S., Newburyport, Mass.
Hood, Rev. E. Lyman, Atlanta, Ga.
Hopkins, Rev. W. H., Atlanta, Ga.
[16]Huckel, Rev. Oliver, Montclair, N. J.
Hunt, Rev. Henry W., Three Oaks, Mich.
Hurlburt, Rev. J. S., Redvale, Colo.
[17]Hurlbut, Rev. W. H., Amarillo, Texas.

Isham, Mr. F. W., Spokane, Wash.

James, Mr. Warner, Brooklyn, N. Y.
Jeffers, Rev. James A., Pueblo, Colo.
Jenkins, Rev. E. S., Martins Ferry, Ohio.
Jenkins, Rev. Frank E., Demorest, Ga.
Jenkins, Mr. Frederic W., Binghamton, N. Y.
[18]Jenkins, Rev. James A., Chicago, Ill.
Johnson, Rev. George H., New Milford, Conn.
Johnson, Rev. W. L., Lexington, Ky.
Johnston, Rev. Louis Harold, Patchogue, L. I., N. Y.
Jones, Rev. David, Scranton, Pa.
Jones, Rev. D. E., Ellington, Conn.
Judd, Rev. Hubert O., Garden City, Kan.
Jump, Rev. Herbert A., Manchester, N. H.

Keeler, Rev. Wendell P., Northampton, Mass.
Keller, Rev. L. H., Madison, Wis.
Keniston, Rev. G. N., Bismarck, N. D.
Kenngott, Rev. George F., Los Angeles, Cal.
Kimball, Mr. Frank, Chicago, Ill.
Kimball, Mr. William S., Clinton, Mich.
Kirbye, Rev. J. Edward, Des Moines, Ia.
Knight, Mr. Alfred H., Shrewsbury, Mass.

Ladd, Rev. George E., West Woodstock, Vt.
Lawless, Jr., Rev. Alfred, New Orleans, La.
[19]Lewis, Rev. J. M., Sandwich, Ill.
Light, Judge J. H., South Norwalk, Conn.
Lippitt, Rev. LaRoy A., Mayville, N. D.
Long, Rev. L. K., Ovid, Mich.

Marshall, Rev. Charles P., Plymouth, Mass.
May, Mr. T. F., Vancouver, Wash.
McCaslin, Mr. S. W., Wellfleet, Mass.
McCollum, Rev. G. T., Chicago, Ill.
McDonald, Rev. Angus M., Bar Harbor, Maine.
McElveen, Rev. Wm. T., Evanston, Ill.
Mead, Rev. E. O., Cornwall, Conn.
Meinzer, Rev. W. L., Glendive, Mont.
Merrill, Rev. Charles C., Burlington, Vt.
Miller, Rev. Clifford L., Talladega, Ala.
Miller, Rev. John P., Wayzata, Minn.
Mitchell, Rev. George W., Franklin, Neb.
Moulton, Prof. Warren J., Bangor, Maine.
Murphy, Rev. Charles G., Oklahoma, Okla
Myers, Mr. M. A., Hinsdale, Ill.

Neitz, Rev. Frank C., St. Charles, Ill.
Nichols, Rev. John R., Chicago, Ill.
Nichols, Rev. John T., Meadville, Pa.
[20]Noble, Prof. Charles, Grinnell, Ia.
Norris, Mr. James A., Sauk Centre, Minn.
Noyes, Rev. Warren L., Nashua, N. H.
Nugent, Rev. T. E., Kewanee, Ill.
Nugent, Rev. Walter H., Newburyport, Mass.

O'Brien, Rev. J. P., Kansas City, Mo.
[21]Olmstead, Mr. John, Walton, N. Y.
Osborne, Rev. Naboth, Burlington, Ia.

Paisley, Rev. John O., Melrose Highlands, Mass.
Parsons, Rev. Edward S., Colorado Springs, Colo.
Paton, Rev. Robert, Chardon, Ohio.
Peck, Mr. Epaphroditus, Bristol, Conn.
[22]Peirson, Mr. Joseph E., Pittsfield, Mass.
Perrin, Rev. David J., Rapid City, S. D.
Pershing, Rev. J. E., Oklahoma City, Okla.
Peterson, Rev. Oscar, Claremont, N. H.
Phillips, Rev. Watson L., Shelton, Conn.
Pierce, Rev. W. R., Plymouth, Pa.
Plumb, Rev. M. R., Windham, Conn.
Price, Rev. H. H., Friend, Neb.
Prince, Rev. John C., Bellows Falls, Vt.

Queen, Rev. Charles N., Demorest, Ga.

Ramsay, Rev. W. G., Eldora, Ia.
Ramsdell, Rev. F. E., New Bedford, Mass.
Reed, Rev. George H., Concord, N. H.
Robinson, Rev. C. F., Waterville, Maine.
Rockwell, Prof. William, New York City
[23]Rollins, Pres. Walter H., Wichita, Kan.
Rowell, Rev. Wilfred A., Beloit, Wis.
Rowlison, Rev. Carlos C., La Crosse, Wis.

Scotford, Rev. John R., Dallas, Tex.
Shattuck, Rev. Angelo E., Kokomo, Ind.
[24]Sherrill, Rev. Alvan F., College Park, Ga.
[25]Shipman, Mr. Arthur L., Hartford, Conn.
Smith, Rev. Fred, Newell, S. D.
Smith, Hon. Herbert K., Farmington, Conn.
Smith, Rev. James Robert, St. Paul, Minn.
Smits, Rev. Bastian, Jackson, Mich.
Sprague, Rev. L. W., Worcester, Mass.
Stacy, Mr. Arthur P., Minneapolis, Minn.
Steele, Rev. A. T., Madison, Conn.
Steensma, Rev. William S., St. Clair, Mich
Stevens, Rev. Charles L., Camden, Maine.
Stickney, Rev. E. H., Fargo, N. D.
Studebaker, Rev. H. A., Chicago, Ill.
Sullens, Rev. Arthur J., Portland, Ore.
Swanson, Rev. Isaac J., Ravenna, Ohio.
Sweet, Rev. M. J., Pontiac, Mich.

Tallet, Hon. H. M., De Ruyter, N. Y.
Tapley, Mr. Irwin W., Haverhill, Mass.
Tedford, Rev. J. E., Grass Valley, Cal.
Teegarden, Mr. James M., Weeping Water, Neb.
Thomas, Mr. Gomer, Bellingham, Wash.
Thomsen, Mrs. Lottie J., Provo, Utah.
Thrall, Rev. W. H., Huron, S. D.
[26]Thrush, Rev. J. O., Spencer, Iowa.
Tolbert, Rev. Raymond B., Niagara Falls, N.Y.

Townsend, Dean E. J., Urbana, Ill.
Treat, Rev. E. P., Pittsford, Vt.
Troy, Hon. P. M., Olympia, Wash.

Walker, Prof. Williston, New Haven, Conn.
Warner, Rev. Thomas H., Andover, Ohio.
Wehrhan, Rev. N. W., Tabor, Iowa.
Wheeler, Mr. A. E., Eugene, Oregon.
Whiting, Mrs. Helen, Whiting, Iowa.
Whiting, Mr. Willard B., Whiting, Iowa.
Wick, Mr. P. T., Canova, S. D.
Wight, Rev. A. M., Ogdensburg, N. Y.
Wikoff, Rev. H. H., San Francisco, Cal.
Willis, Mr. R. E., Angola, Ind.
Wood, Rev. Sumner G., Winchester, N. H.
Woodrow, Rev. S. H., St. Louis, Mo.
Worcester, Rev. Edward S., Norwich, Conn.
Wright, Mr. Silas M., Grand Rapids, Mich.

[27]Ziegler, Mr. Charles L., Roxbury, Mass.

DELEGATES WHOSE TERMS EXPIRE 1921

(A numeral before a name indicates that in absence of primary a substitute served whose name may be found by referring to corresponding numeral in list of substitute delegates, page 91.)

Ackerman, Rev. Arthur W., Natick, Mass.
Allen, Rev. Melvin J., Boscawen, N. H.
Anderson, Prof. L. F., Walla Walla, Wash.
Andrews, Mrs. C. R., Ada, Minn.
Atkins, Rev. Charles F., Orford, N. H.
Axtell, Rev. Archie G., Fajardo, P.R.
Axtell, Mrs. A. G., Fajardo, P. R.

Bailey, Rev. J. Webster, Lockport, N. Y.
Baker, Rev. Frank H., Falmouth, Mass.
Baker, Rev. W. H., Chagrin Falls, Ohio.
Ballantine, Rev. John W., Stafford Springs, Conn.
Bardwell, Judge W. W., Minneapolis, Minn.
Barnum, Rev. Samuel H., Jericho Center, Vt.
Barrett, Dr. Ralph R., Mansfield, Ohio.
Bates, Mr. George B., Calais, Maine.
Bates, Rev. Newton W., Fairport Harbor Ohio.
Bayne, Rev. John J., Marshall, Minn.
Beaty, Mrs. Raymond, Anderson, S. C.
[28]Bennett, Mr. W. W., Rockford, Ill.
Berckman, Rev. W. O., Williamsburg, Ky.
Betts, Mrs. Fred, Los Angeles, Cal.
Blaisdell, Pres. James A., Claremont, Cal.
Bond, Rev. James, Atlanta, Ga.
Booth, Jr., Rev. Edwin, Norfolk, Neb.
[29]Boothby, Rev. Clayton D., Augusta, Me.
Bradford, Rev. A. H., Rutland, Vt.
Bradford, Rev. Emery L., Boxford, Mass.
Breck, Rev. Aaron, Topeka, Kans.
[30]Brereton, Rev. J. E., Emmetsburg, Iowa.
Brickett, Rev. Harry L., Southbridge, Mass.
Brooke, Rev. C. M., Perkins, Okla.
[31]Brooks, Rev. J. G., Wheaton, Ill.
[32]Bull, Rev. W. I., Ashland, Maine.
Bullock, Rev. M. A., Lincoln, Neb.
Burgess, Rev. Gideon A., Providence, R. I.
[33]Burling, Rev. J. P., Des Moines, Ia.
Burrill, Rev. George H., Easthampton, Mass
Burton, Rev. Charles Wesley, Macon, Ga.
Bushell, Rev. Richard, Seattle, Wash.
Buss, Rev. William H., Fremont, Neb.
Butler, Rev. E. W., Thorsby, Ala.
Butzow, Mr. F. F., Loda, Ill.
Byington, Rev. Edwin H., West Roxbury, Mass.

Cady, Rev. George L., Lansing, Mich.
Calvert, Mrs. James H., Seattle, Wash.
Camfield, Rev. L. E., Academy, S. D.
Carpenter, Mr. M. J., La Grange, Ill.
Carter, Rev. Charles F., Hartford, Conn.
Carter, Rev. George K., New Gloucester, Maine
Chandler, Mr. Clarence J., Detroit, Mich.
Clapp, Rev. R. H., Brattleboro, Vt.
Clark, Mr. E. P., Los Angeles, Cal.
Clark, Mr. L. E., Wells River, Vt.
[34]Clutterbuck, Rev. James G., Kane, Penn.
Cochlin, Rev. Demas, Traverse City, Mich.
Cole, Rev. N. F., De Smet, S. D.
Cooke, Rev. Vernon W., Willimantic, Conn.
Cory, Rev. J. L., Hardin, Mont.
Cousins, Rev. E. M., Brewer, Maine.
Crane, Rev. William M., Richmond, Mass.
[35]Crosby, Mr. William H., Buffalo, N. Y.
Cutler, Mr. U. Waldo, Worcester, Mass.

Dains, Rev. C. H., Enid, Okla.
[36]Dana, Rev. Malcolm, Ottumwa, Ia.
Davies, Rev. John B., Brier Hill, N. Y.
DeMond, Rev. Abraham L., Charleston, S. C.
Devitt, Rev. Theophilus S., Winona, Minn.
Dewey, Rev. H. P., Minneapolis, Minn.
Dexter, Rev. F. N., Ashland, Wis.
Dodge, Rev. Prescott D., Syracuse, N. Y.
Dougherty, Rev. M. Angelo, Cambridge, Mass.
Dupuy, Hon. George A., Chicago, Ill.
Durand, Prof. G. H., Yankton, S. D.
Duttera, Rev. W. B., Salisbury, N. C.
Dyer, Rev. Almon J., Sharon, Mass.

Eaton, Pres. Edward D., Beloit, Wis.
[37]Eaton, Mr. Marquis, Chicago, Ill.
Eby, Rev. Albert B., Toledo, Ohio.
Edwards, Rev. George N., Billings, Mont.
Edwards, Rev .Thomas A., Eros, La.
Ekins, Rev. G. Herbert, Pittsburgh, Penn.
Ensminger, Rev. F. P., Lyons, Colo.
Estabrook, Rev. F. J., Denver, Colo.
Estill, Mr. J. W., Tucsin, Ariz.
Evans, Mr. D. R., Depue, Ill.
Evans, Rev. Edward R., Pawtucket, R. I.
Evans, Rev. Morris O., Cincinnati, O.
Evans, Rev. Spencer E., Terryville, Conn.
Evans, Judge W. D., Hampton, Ia.
Evans, Rev. W. M., Clear Lake, Ia.
Eversz, Rev. Moritz E., Chicago, Ill.
Ewing, Rev. William, Newton Center, Mass.
Ewing, Rev. C. E., Janesville, Wis.

Fath, Rev. E. A., Redfield, S. D.
Faville, Rev. Theo. R., Kenosha, Wis.
Faxton, Mr. J. D., Lawrence, Kans.
Fisher, Rev. James G., Dunkirk, Ind.
Fisher, Rev. Stanley R., Fall River, Mass.
Fleming, Rev. Isaac, Canton, Mass.
Flint, Rev. E. E., Everett, Wash.
Flynn, Rev. D. J., Charlotte, N. C.
Ford, Mr. Horatio, Cleveland, Ohio.
Fosdick, Mr. Frederick, Fitchburg, Mass.
[38]Fox, Rev. Frank, Decatur, Ill.
Freeman, Prof. J. H., Aurora, Ill.

Galvin, Rev. J. P., Mounds, Ill.
Gardner, Rev. John, Chicago, Ill.
Gilbert, Mr. W. R., Brimley, Mich.
Goddard, Rev. Reuben J., Springfield, Mass.
[39]Gonzales, Rev. John B., Dallas, Texas.
Graham, Rev. James M., Thorsby, Ala.
Graham, Rev. Roscoe, Akron, Ohio.
Gray, Rev. Annette B., Cheyenne, Wyo.
Grey, Rev. Robert M., Hopkinton, Mass.
Griffith, Rev. William E., Waseca, Minn.
Grinnell, Rev. O. S., Ionia, Iowa.

Hall, Rev. T. E., Webster, S. D.
Hallock, Rev. Leavitt H., Portland, Me.
Hallock, Mrs. Leavitt H., Portland, Me.
Hand, Rev. Clifford N., Tempe, Ariz.
Haney, Rev. Richard S., Moline, Ill.
Hanks, Rev. Carlos H., Laurin, Mich.
Hannum, Rev. Henry O., Holyoke, Mass.
Harned, Rev H. E., Cedar Rapids, Iowa.
Harris, Hon W. S., Geneva, Ohio.
Hawley, Mr. W. P., Baldwinsville, Mass.
Haynes, Rev Charles S., Reeds Ferry, N. H.
Heath, Mr W. C., Manchester, N. H.
Herrick Mr George M., Chicago, Ill.
Hesselgrave, Rev. Chas. E., South Manchester, Conn.
Hitchcock, Rev. Samuel, New Rockford, N. D.
Hodgdon, Rev. Thomas M., West Hartford, Conn.
Hoelzer, Rev. John, Fort Collins, Colo.
Holden, Rev. J. E., Newell, Iowa.
Holland, Rev. Winfred S., Westboro, Mass.
Hopkins, Mr. A. W., Granville, Ill.
Houghton, Rev. Roy M., New Haven, Conn.
Howe, Rev. George M., Groton, Mass.
Hoyt, Rev. John Lewis, Huntington, W. Va.
Huelster, Rev. Anton, Barrington, Ill.
Hughes, Miss Mary, Brunswick, Neb.
Hulbert, Rev. G. A., Omaha, Neb.
Hullinger, Rev. Frank W., Colorado City, Colo.
Hyslop, Rev. James, Lebanon, Mo.

[40]Isaacs, Rev. Lot M., Orwell, Vt.

James, Rev. H. P., No. Yakima, Wash.
Jepherson, Mr. G. A., Providence, R. I.
Jergensen, Rev. Theodore, Strool, S. D.
Johnson, Mr Nicholas L., Batavia, Ill.
Johnson, Rev. P. Adelstein, Grinnell, Iowa.
Jones, Rev. Frank, Gladstone, Mich.
Jones, Rev. John Lewis, Ione, Oregon.
Jones, Rev. J. Myrddin, Mahanoy City, Penn.
Jones, Rev. Thomas J., Granville (Wash. Co.), N. Y.

Kedzie, Rev. William R., St. Johns, Mich.
Keedy, Rev. John L., North Andover, Mass.
Keith, Mrs. Rufus P., Campello, Mass.
Kelley, Rev. Samuel E., Allegan, Mich.
Kelly, Rev. J. J., Ripon, Cal.
Kenady, Mr. E. H., Drake, N. D.
King, Pres. H. C., Oberlin, Ohio.
Kingsley, Rev. H. M., Talladega, Ala.
Kiplinger, Rev. Orville L., Mansfield, O.
Kirkham, Mr. J. Stuart, Springfield, Mass.
Kodaira, Rev. Kunio, San Francisco, Cal.

Lacey, Rev. A. T., Endeavor, Wis.
Ladd, Rev. Percy C., Moline, Ill.
Lanham, Rev. E. W., Wessington Springs, S. D.
Lathrop, Mr. H. C., Willimantic, Conn.
Leavitt, Hon. Roger, Cedar Falls, Ia.
Leeds, Rev. Paul, Kinder, La.
Lesher, Rev. Everett, Minneapolis, Minn.
Lewis, Rev. E. E., Haddam, Conn.
Lewis, Rev. George H., Forman, N. D.
Lininger, Rev. H Ellis, Loomis, Neb.
Locke, Rev. R. J., Grand Rapids, Wis.
Lockwood, Arthur J., Glen Ridge, N. J.
Loomis, Mr. A., Redfield, S. D.
Lougee, Mr. Willis E., Candia, N. H.
Lucas, Rev. Burton A., Windsor, Vt.
Lunsford, Rev. C. P., Hackleburg, Ala.

Maier, Rev. Henry W., New Britain, Conn.
Martin, Rev. B. F., Marshalltown, Ia.
Mason, Rev. Charles E., Mountain Home, Ida.
Matthews, Rev. Godfrey, Ipswich, S. D.
Maurer, Rev. Irving, Northampton, Mass.
Maurer, Rev. Oscar E., New Haven, Conn.
McClain, Rev. John E., Independence, Kans.
McClelland, Rev. A. Lincoln, Rosendale, Wis.
[41]McClelland, Rev. Thomas, Galesburg, Ill.,
McColl, Rev. Ray J., Ashtabula, O.
McKeeman, Rev. James A., Medford, Okla.
McMillan, Mr. Wm. W., Duluth, Minn.
Merriam, Rev. Charles W., Grand Rapids, Mich.
Merrill, Rev. George P., Minneapolis, Minn.
[42]Merrithew, Rev. Frank, Springfield, Ill.
Metcalf, Rev. Arthur, Webster City, Ia.
Metzger, Rev. Fraser, Randolph, Vt.
Milligan, Rev. H F., Dubuque, Iowa.
Mills, Rev. Charles S., Montclair, N. J.
Mills, Rev. George S, Bennington, Vt.
Mills, Mrs. N. W., Cleveland, O.
Mills, Mr. William W., Marietta, Ohio.
Milne, Rev. William B., Clifton, Ill.
Minchen, Rev. W. J, Mason City, Ia.
Miner, Rev. H. A., Madison, Wis.
Moncal, Rev. A. J., Holdingford, Minn.
Moore, Rev. Frank L., Denver, Colo.
Morgan, Rev. Walter A., Dover, N. H.
Morris, Rev. O. Lloyd, Ypsilanti, Mich.
Moses, Rev. Albert C., Portland, Ore.
Moses, Mr. E. R., Great Bend, Kans.
Myers, Rev. Chas. Haven, Chattanooga, Tenn.
Myers, Jr., Rev. Harry W., Philadelphia, Pa.
Myers, Rev. J. C., Peoria, Ill.

Nadal, Pres. Thomas W., Olivet, Mich.
Nash, Pres. G. W., Bellingham, Wash.
Nichols, Rev. J. G., South Hadley, Mass.
North, Rev. W. H., Billings, Mont.
Norton, Rev. Stephen A., Woburn, Mass.
Noyes, Rev. Edward M., Newton Centre, Mass.

Olden, Rev. J. C., Meridian, Miss.
Ollis, Rev. F. W., Cheboygan, Mich.

Palmer, Rev Willard H., Wilton, Maine.
Papazian, Rev. Manasseh G., Fresno, Cal.
Parker, Mr. W. C., New Bedford, Mass.
Parr, Rev. H. E., Waterloo, Iowa.
Parsons, Rev. St. Clair, Greenville, Mich.
Partch, Rev. L. C., Columbus, Wis.
[43]Paul, Rev. Ralph W, Romeo, Mich.
Peabody, Rev. H. E., Appleton, Wis.

Peet, M R. C., Capt. Edward W., Fort Benjamin Harrison, Ind.
Phillips, Rev. C. H., Jamestown, N. D.
Pierson, Mr. J. W. S., Stanton, Mich.
[44]Pitman, Rev. H. H., Rollo, Ill.
Platt, Mr. Frederick G., New Britain, Conn.
Plummer, Col. E. C., Bath, Maine.
Porter, Rev. Robert, St Joseph, Mo.
Pratt, Rev. A. P., Greenfield, Mass.
Pratt, Rev. Dwight M., Housatonic, Mass.
Preston, Rev. Bryant C., Palo Alto, Cal.
Proctor, Rev. H. H., Atlanta, Ga.

Raymond, Rev. C. R., Brooklyn, N. Y.
Read, Rev. J. L., Franklin, Neb.
Reed, Rev. Lewis T., Brooklyn, N. Y.
Reynolds, Rev. Lauriston, Belle Fourche, S. D.
[45]Rice, Rev. A. R., Waverly, Ia.
[46]Rice, Rev. John H. J., Emporia, Kans.
Richert, Rev Cornelius, Fresno, Cal.
Riley, Rev. Charles A., Brier Hill, N. Y.
Rising, Mr. R. S., Ainsworth, Neb.
Roberts, Rev. Arthur B., Antioch, Cal.
Robinson, Rev. O. L., Madison, Wis.
Rogers, Rev. Charles T., Thorsby, Ala.
Ross, Rev. Hugh G., Seattle, Wash.
Rouse, Rev F. T., Madison, Wis.
Ruegg, Rev. S. G., Menasha, Wis.
Rundin, Rev. Walter C., Mitchell, Neb.
Russell, Rev. H. H., Westerville, Ohio.

Sargent, Rev. James B., Northfield, Vt.
Sawyer, Mr. Joseph A., Owatonna, Minn.
Scott, Mr. E. H., Chicago, Ill.
Serl, Rev. E. W. River Falls, Wis.
[47]Seymour, Mr. L. K., Payson, Ill.
Shaw, Rev. E. S , Minot, N. D.,
Shaw, Mr. William, Ballard Vale, Mass.
Sheldon, Rev. Charles M., Topeka, Kans.
[48]Sherman, Mr. John A., Worcester, Mass.
Shipherd, Rev. Theo. M., Milwaukee, Wis.
Shively, Rev. John L., Laconia, N. H.
Simpkin, Rev. Peter A., Salt Lake City, Utah.
Skerry, Rev. J. W., Trent, Wash.
Sloan. Rev. Alexander, York Beach, Maine.
Smith Mr. Charles C., Exeter, Neb.
Smith Rev. Frank G , Kansas City, Mo.
[49]Smith Rev H. F., West Medford, Mass.
Smith. Rev. Jonathan G., Tomah, Wis.
Southall. Mrs. George A., Marion, Ind.
Spalding, Rev. George B., Miami, Fla.
Spelman, Rev. F. O., Atlantic, Ia.
Spence Rev. William H., Hinsdale, Ill.
Spillers Rev. A P., Albany, Ga.
Stackman, Rev. Carl, Ottawa, Ill.
Stapleton, Rev. John, South Norwalk, Conn.
Staub, Rev. J. J., Portland, Ore.
Stevens, Rev. A. O., Beloit, Wis.
Stevens, Rev. Wilmot E., Constantine, Mich.
Stillwell, Hon. Giles H., Syracuse, N. Y.
Stoddard, Mr. A. C., North Brookfield, Mass.
Stone, Mr. A., Morris, Minn.
Stone, Mr. Arthur C., Chelsea, Mass.
Stroup, Rev. C. A., Owatonna, Minn.
Stuart, Judge E. W., Akron, O.
Suckow, Rev. William J., Manchester, Ia.
Sutherland, Rev. J. W., Lansing, Mich.
Sweney, Mr. Fred W., Washington, D. C.

Talcott, Mr. John G., Talcottville, Conn.
Thayer, Rev. Lucius H., Portsmouth, N. H.
Thomas, Mr. John R., Scranton, Penn.
Thorp, Rev. Charles N., Duluth, Minn.
Thorp, Rev. Willard B., San Diego, Cal.
Tinker, Mr. J E., Danville, Vt.
Tobey, Rev. B. Frank, Ithaca, N. Y.
Tompkins, Rev. Seeley K., Cincinnati, Ohio.
Torrens, Rev. D. J., East Bloomfield, N.Y.
Tower, Rev. C. E., Sioux City, Ia.
Treat, Rev. J. C., Hudson, S. D.
Trompen, Rev. J. N., Aurora, Colo.
Trosper, Rev. J. Madison, Evarts, Ky.
Tucker, Mr. Herbert B., Mattapan, Mass.
Turner, Rev. Jonathan, Cadillac, Mich.

Van Horn, Rev. Francis J., Oakland, Cal.
Van Keuren, Rev. Mailler O., Schenectady, N. Y.
Veazie, Rev. Carl, Wallace, Ida.

Walcott, Rev. Philip C., Naugatuck, Conn.
Waldron, Rev. George B., Tampa, Fla.
Walker, Rev. R. B., Sidney, Mont.
Walters, Mr. Evan, Columbus, O.
Warner, Mr. Edwin G., Brooklyn, N. Y.
Warner, Mr. Ernest N., Madison, Wis.
Webb, Rev. Henry W., Bucksport, Maine.
Wells, Rev. Clayton B., Wichita, Kans.
Welty, Mr. H. H., Topeka, Kans.
Weston, Jr., Mr. Thomas, Boston, Mass.
Wetherbee, Mr. Herbert E., West Rindge, N. H.
Wheelock, Rev. Albert H., Needham, Mass.
White, Rev. B. F., Corpus Christi, Tex.
Whitehead, Mr. Herbert L., Indianapolis, Ind.
Whiton, Dr. John M., Plainfield, N. Y.
[50]Williams, Rev. George, Newton, Ia.
Wilson, Rev. Theodore H., Olivet, Mich.
Woodbury, Mrs. Ida Vose, Boston, Mass.
Woodruff, Rev. Watson, Lynn, Mass.
Woodworth, Rev. Frank G., Somersworth, N. H.
Wright, Rev. Edwin F., Steamboat Springs, Colo.
Wyckoff, Rev. Herbert J., Norwich, Conn.
Wyckoff, Rev. J. L. R., North Woodbury, Conn.

LIST OF SUBSTITUTE DELEGATES FOR COLUMBUS MEETING, 1917

(Primary delegates for whom substitutes served are indicated by corresponding numerals in alphabetical lists of delegates, pages 85–88.)

[13]Anderson, Rev. Asher, Randolph, Mass.
[11]Bailey, Rev. Arthur W., South Hadley, Mass.
[49]Bridgman, Rev. Howard A., Boston, Mass.
[1]Clark, Rev. John L., Brooklyn, N. Y.
[18]Davies, Rev. J. W. F., Winnetka, Ill.
*Day, Madame Warren F., Los Angeles, Cal.
[22]Dobbs, Rev. John F., Malden, Mass.
[38]Gammons, Rev. R. W., Chicago, Ill.
[4]Goddard, Rev. Dwight, Ann Arbor, Mich.
[15]Gregg, Rev. James E., Pittsfield, Mass.
[20]Hacke, Rev. A. C., Grinnell, Ia.
[14]Haig, Rev. T. P., Chicopee, Falls, Mass.
[35]Harmon, Rev. W. P., Niagara Falls, N. Y.
[50]Harned, Mrs. H. E., Cedar Rapids, Ia.
[44]Heaps, Rev. Allison R., Aurora, Ill.
[10]Hiatt, Rev. C. W., Peoria, Ill.
*Hicks, Mrs. T. B., Los Angeles, Cal.
[5]Hinman, Rev. Herbert L., Lincoln, Neb.
[23]Isely, Miss M. Alice, Wichita, Kans.
[7]Isenhour, Mr. L. C., Salisbury, N. C.
[39]Jones, Rev. W. E., Fort Worth, Texas.
[41]Jones, Rev. Wm. Merton, Sterling, Ill.
[45]Kuykendall, Rev. J. D., Corning, Ia.
[29]Leavitt, Rev. Ashley D., Portland, Maine.
*Lincoln, Rev. C. Arthur, Buffalo, N. Y.
[48]Manavian, Rev. Garabed M., Worcester, Mass.
[21]McKinnon, Rev. Norman, Utica, N. Y.
[52]Mead, Mr. A. B., Chicago, Ill.
[2]Medlar, Rev. W. H., Philadelphia, Pa.
[9]Miles, Rev. H. R., New Haven, Conn.
[3]Moore, Rev. C. A., Bangor, Maine.
[32]Moore, Mrs. C. A., Bangor, Maine.
[43]Moore, Miss Mary, St. Clair, Mich.
[33]Moore, Rev. Newton, Muscatine, Ia.
[27]Moxon, Rev. Philip S., Springfield, Mass.
[37]Osborne, Rev. C. A., Chicago, Ill.
[36]Osborne, Mrs. Naboth, Burlington, Ia.
[46]Pettijohn, Mr. Chas. F., Olathe, Kans.
[34]Pyle, Rev. H. L., Philadelphia, Pa.
[24]Queen, Mrs. C. N., Demorest, Ga.
[17]Ricker, Rev. A. E., Dallas, Texas.
[47]Sanderson, Rev. John P., Chicago, Ill.
[40]Simmons, Rev. R. Barclay, Shoreham, Vt.
[42]Stock, Rev. Harry T., Chicago Ill.
[16]Stocking, Rev. Jay T., Upper Montclair, N. J.
[12]Strong, Rev. Sydney, Seattle, Wash.
[31]Swisher, Rev. Raymond P., De Kalb, Ill.
[8]Thomas, Rev. J. Morriston, Chicago, Ill.
[25]Voorhees, Rev. John Brownlee, Hartford Conn.
[6]Wilkins, Rev. H. J., Anita, Ia.
[19]White, Rev. Frank N., Chicago, Ill.
[28]Whiting, Mr. Ed., Whiting, Ia.
[30]Whiting, Mrs. Willard, Whiting, Ia.

* Primary delegate not designated.

REPORT OF EXECUTIVE COMMITTEE

Eight meetings have been held during the biennium. In the endeavor to cooperate helpfully with other agencies, consideration has been given not only to departments of work directly under the care of the Executive Committee but also to several to which it is indirectly related. This has necessitated extended sessions ranging from a half day to the larger part of two days. The business considered has in the main come before the Committee upon report of seven sub-committees known as Auditing, Year-Book, Publications, Council Agencies, Polity, Council Program and Council Arrangements. Special committees have been assigned matters not covered by the above. The members of the Committee have been advised month by month through the reports of the Secretary concerning the progress of matters centering in the Council office.

The Committee greatly regrets to report that two members other than those whose terms expire with this session are obliged to ask to be released at this time. Mr. D. M. Ferry, Jr., of Detroit, has undertaken to serve the government in important matters connected with the war, and is unable to continue upon the Committee, and Dr. R. H. Potter, whose resignation was tendered the Committee at the time he was elected President of the Home Missionary Society, now feels that he must insist upon its acceptance.

Office Organization

The organization of the Council office has gone through a rapid process of development. The material increase of its business, incident to the wider range of duties assumed by the Council under its present Constitution, has been further augmented by taking on the Tercentenary tasks described in a later section of this report. Pursuant to the plan laid before the last Council, an Assistant to the Secretary was secured in December, 1915, in the person of Rev. Oscar E.

Harris of Mansfield, Ohio. He has been given entire charge of the internal affairs of the office, has conducted many of its lines of correspondence, edited the Year-Book, and taken the oversight of the Council treasury, thus relieving the treasurer of all matters of detail. Mr. Harris came to his new duties, not only with a thorough training for ministerial service and an acquaintance with denominational affairs, but also with business experience and a natural aptitude for executive duties. He has from the beginning of his engagement been of marked service to the Council along all lines of orderly method and sound procedure. The Secretary has been able to place in his hands successive items of responsibility, thus releasing his own time and strength for service not possible to delegate to others.

Finances

The detailed reports of the treasurer for the years 1915 and 1916 are before you in printed form. These have been put, not in the technical terms of a bookkeeper's balance sheet, but so far as possible in descriptive detail, so that the meaning of each item may be quickly caught by those not familiar with the Council's business. The treasurer will also place before you a statement of Council finances for the nine months ending September 30, 1917.

The last report of your Committee contained the following paragraph:

> "Your Committee has every reason to expect that the fundamentally necessary features of the Council's work can be carried forward for the coming biennium on the proceeds of the four cents per capita contribution now asked for."

This forecast has proven correct as far as the stated obligations of the Council are concerned. It happened, however, that before the biennium was far advanced, an emergency situation arose whose financial demands have had marked bearing upon the situation. The Commission on Missions, after conference with other agencies, became strongly persuaded that it was its duty, acting under the general instruc-

tions of the Council, to project a comprehensive Tercentenary Program. The Executive Committee found itself in agreement with this judgment. As there were no other denominational funds available for the purpose, the Committee believed that it would rightfully meet the discretionary responsibility with which it is entrusted by appropriating such amounts as might be needed up to the extreme limit of safety. This was done and special expenditures incurred for travel, printing, postage, clerical work, etc., during the period between June, 1916, and May, 1917, of about $6,000. This not only exhausted the small surplus in the treasury but necessitated securing a loan of $2,000. Coincident with the period of this expenditure, the denominational mission boards assumed the salary and expenses of Rev. W. W. Scudder, D.D., as Associate to the Council Secretary in promoting the Tercentenary Program. Dr. Scudder has specialized on the apportionment plan, missionary finance and education.

With the beginning of 1917 the demands of the Tercentenary Program were so far developed and its value to the denomination and the Kingdom so assured that the Committee felt warranted in asking a limited list of individual donors to underwrite its cost. The shadow of impending war was at that time upon us, making it difficult to secure funds. But generous responses were received from a considerable number in the form of pledges running over a four-year period. On account of these pledges, the sum of $4,607.50 has been paid into the Council treasury. This amount, with deferred instalments, will enable us to meet the miscellaneous expenses incident to pushing the Program between now and 1920. The Committee has submitted to the mission boards the query whether they will deem it advisable to carry Dr. Scudder's salary and traveling expenses for another year and has received an affirmative response. It is a matter of regret to the Committee that it has not been found possible to relieve the missionary agencies of this expense. It believes, however, that no item of the budget for promotion annually assumed by them will yield larger returns than this.

The Council will readily see from the above statement the nature of the problem which confronts its treasury. On the present basis of income, it will be necessary to exercise stringent

economy and to carry for the present a small loan. While there is every reason to believe that under such procedure the main features of the Council's business can be adequately cared for and the balance ultimately restored to the right side of the ledger, it will mean curtailment at certain points, particularly in the matter of meetings and activities of Council Commissions. What plan, therefore, ought to be followed?

The simplest plan would be to increase the present per capita levy from four cents to five. It is believed that a large part of our fellowship would approve such a change. The seven thousand dollars thus secured would meet the group of needs just named and restore a working balance to the Council treasury. The Committee, however, after careful review of the whole case, is not inclined to recommend this course. In reaching this decision, it is not in any sense influenced by the idea that such an increase would place an excessive or unjustifiable burden upon our membership. Five cents a year is certainly not a large sum to pay for the privilege of counting oneself a part of our national Congregational fellowship. Probably no other denomination of importance conducts its affairs upon the basis of so small a contribution. But we are in the midst of exacting demands, public and private. Every retrenchment at all justifiable should be made. Servants of the denomination should be willing to use an exceptional amount of effort and to incur unusual anxieties in the endeavor to escape expansion of expense. This, your Committee is willing to do. It cannot undertake to work miracles. But it is prepared to use its best endeavor to care for the Council's business on the present basis of income and, if possible, to come up to the next Council with a small balance in the treasury.

In this connection something should be said concerning the sources of the Council's income. The collection and payment of the four cents per capita asked for is everywhere undertaken by state conferences. In some cases they deal directly with the local churches. In others this is done by District Associations. Without exception state officials have shown a cordial spirit of cooperation and the Council office is indebted to them for generous labor and abundant courtesy. During the past year extended correspondence has been carried

on with many of them in the effort to get the method of accounting on a uniform basis as between the state offices and the national office. For technical reasons, related to the time of state meeting, method of collection, etc., this has not been an easy thing to secure, but gratifying progress has been made. As a memorandum for those having official relation to the matter, it may be stated that the plan toward which we are working is that of submitting to the Conference offices each January a statement of indebtedness for the year then beginning. This statement is based upon the gross membership figures of the Year-Book then in print, that is to say, the figures of one year earlier. State offices are requested to transmit statements on the same basis to local churches, their payments being due within the bounds of the calendar year.

Despite the efforts of national and state officers, the payments year by year have always fallen short of the normal total. Thus in 1914 $24,217.58 were received as against $30,007.72 due. In 1915 $28,109.81 were received as against $30,527.28. In 1916 $25,790.28 as against $31,216.56. It will, therefore, readily be seen that the embarrassment which confronts the Council treasury would at once disappear if the total resources assigned it were available. It should not be hastily assumed that these unpaid amounts represent wilful disregard of the obligations of fellowship or carelessness of an exceptional type. It must be borne in mind that a considerable number of churches are in everything but name extinct. They are in no condition to meet any feature of their obligations. In a few states the securing of the per capita payments has been handicapped by lack of system or a defective system. It is believed that practically everywhere steps are being taken to make the requests sent the churches definite in nature and of such form as to secure their attention. Moreover an increasing number of states are handling the matter as a state obligation irrespective of the response or lack of response on the part of this or that church.

The Year-Book

No radical changes in the form of the Year-Book have been made during the biennium. Some rearrangement in the order of material has, it is believed, increased the value of the

volume. Improvements in the method of collecting, collating and checking statistics have added to its accuracy. Some residuum of error remains and must remain in any volume containing hundreds of thousands of statistical items.

It has long been felt that the value of the Year-Book would be much greater if issued not later than May 1st, so that it might be in the hands of those attending spring conferences. As the result of painstaking planning and unstinted labor, this goal was reached for the current year. The record thus set can be maintained only as similar promptness is shown by the churches in transmitting their reports. The date can be moved toward the beginning of the year in the degree that the churches, with substantial unanimity, fix upon an earlier date of transmission.

Some increase of cost has attended the attainment of an earlier issue. A good part of the manufacture has had to be done under " rush " conditions. A somewhat ampler clerical force, too, has been necessary. The Committee believes that it rightly interprets the mind of the churches in judging that the superior value of an early issue warrants the small addition to the cost. Next year's volume will, as heretofore, be produced by The Pilgrim Press. Paper contracts on the old basis having expired, we shall be obliged to pay the additional sum required by present inflated prices.

The Year-Book has been sent, as in the past, to all Congregational ministers and to church clerks who request the same, on a blank forwarded for that purpose. So far as the Committee is aware, this plan is generally regarded satisfactory. It involves an issue of about 10,000 copies yearly.

It appears desirable that for the future the statistical tables shall recognize the highly important work of the Woman's Home Missionary Federation. This necessitates the insertion of an additional column throughout the state schedules. As the page is already full, some column now inserted must be omitted. Shall it be the column headed " men's organizations " or " salaries " or " endowments " or " debts " ? All these suggestions have been made. The Committee and the editor will welcome instructions if the Council desires to issue them.

Minutes of the Council

Your Committee submitted to the last Council its judgment that the bound volume of Council proceedings, addresses, etc., should be sent free to delegates, national and state denominational executives and to pastors upon request. It has reviewed the matter freshly in the light of the experience of the biennium and believes it wise to continue the custom thus inaugurated. While there would be educational value in a wider circulation, it appears that the major part of such value will be attained by furnishing the Minutes gratis to those whose duties patently call for use of the volume and to ministers whose need of it prompts a postal-card request. That the size of the edition may be determined at once, all requests should be sent to National Council office not later than November 1st. The present excessive cost of printing compels restriction at every point where serious loss will not result.

Council Meeting

Under instructions given in 1915 the Committee canvassed with care the proposal to hold the 1917 meeting in the summer rather than at the usual fall date and decided in favor of that course. The development of plans for the meeting appeared to confirm the wisdom of the decision. Much interest was shown in all quarters of the country and there was every prospect of an exceptionally large attendance at Los Angeles. With the declaration of war, however, it speedily became evident that it would be very difficult to carry out the plan of meeting at a point so distant from the numerical center of the denomination. The Committee sought the advice of as many of our constituency as could be consulted in a brief time and reached the conclusion that the likelihood of a meager attendance was so great as to demand that it assume the responsibility of canceling the arrangement. A statement was issued through the denominational press describing the situation as it appeared to your Committee.

In this connection it should be said that pursuant to instructions inquiry has been made as to the judgment of state Conference Boards of Directors concerning a possible change of the regular time of meeting from October to May. In

only one or two cases was the opinion expressed that such change would be of advantage. Your Committee is obliged, therefore, to believe that the present date is satisfactory to the great majority of the churches. If the Council shares this view and if, therefore, we are to continue indefinitely the custom of meeting in the fall, it would appear desirable to raise with state organizations now holding a fall session the question of shifting to the spring in the interest of both the state and national gatherings.

This year's meeting of the Council has been scheduled for eight days, as was the meeting of 1915. The Committee finds it exceedingly difficult to make adequate provision within this period for presenting all our national and international interests. It believes there would be wisdom in considering whether we ought not to return to the former custom of a nine-days meeting. It does not feel warranted at the present time in offering a recommendation upon the point, but would ask that members of the Council give the subject fresh consideration with reference to possible action.

Circulation of Printed Matter

The Council office has continued to issue during the biennium, pamphlets and handbooks for the use of the churches. Leaving out of account Tercentenary publications, which will be reported by the Commission on Missions, this printed matter has consisted of some twenty issues, dealing mainly with various aspects of local church work. Some hundreds of thousands of copies have been circulated, and it is believed that something has been accomplished in helping the churches to make use of effective methods of prosecuting their task. The possibilities of the field have, however, barely been touched. What is needed is a thorough exploration of the whole area of practical church life and the production of standardized manuals and smaller pamphlets covering its varied problems and needs. This will call for an amount of time and money not at present available. It is hoped, however, that steady progress can be made in the immediate future. An arrangement has been effected by which this important subject will be handled by The Pilgrim Press, the

Council office cooperating under plans which permit entire freedom of action of both parties but which will, it is believed, result after a series of years in the assumption of full responsibility by The Pilgrim Press for responding to every requirement of the churches which can be met by the printed page. All will agree that this is the normal order. Your Committee is steadily endeavoring to aid in bringing it about.

The printed matter furnished by the Council's office has, for the most part, been furnished without charge. While this practice appears wise as a present policy, your Committee doubts whether it should be indefinitely continued. The natural way of meeting any concrete item of expense, not common to the entire body, is that the individual or organization profiting by it shall make suitable payment therefor. This is a rule peculiarly applicable to printed matter and ultimately should be put in force.

Council Membership

The Council Office has of necessity dealt constantly with questions relating to Council membership. The conditions of membership in the National Council are defined by Article III of the Constitution, By-Law XVIII, and certain resolutions adopted at the Kansas City meeting of 1913. While in their main features the rules thus created are clear and adequate, it has been found that in certain minor respects they need to be supplemented. Considerable debate and confusion have arisen as to the choice of persons not members of the appointing body, the tenure of office in the case of persons thus chosen, the right of a state conference to provide for filling vacancies in the delegations of District Associations within its bounds, etc.

To obviate this confusion, slight verbal changes in the wording of the Constitution and the addition of certain By-Laws will suffice.

While it is highly important to secure stability and continuity in the membership of the Council, care must also be given to maintaining its democratic quality by making rules as flexible as possible. With these things in mind as well as the specific questions which have arisen in the two bienniums just ended, your Committee recommends the repeal of the

"Interpretations" adopted by the Council of 1913 and found on page 355 of the Minutes of that body. It also recommends the adoption of the following By-Laws numbered as indicated:

XIX

While removal from the bounds of the appointing body causes forfeiture of membership in the Council, this fact shall not be construed as forbidding the election of non-residents by any appointing body.

XX

Each appointing body may, at its discretion, designate the method of filling vacancies in its delegation. Unless other method has been adopted, the Council will recognize such substitutes from Conference or Association as may be designated by the remaining delegates from such Conference or Association or (in the absence of such designation) by the total delegation from within the bounds of the state concerned, these substitutes to be certified to the Credentials Committee by certificate of a Chairman chosen by such delegates.

XXI

Persons designated to fill vacancies under By-Law XX shall continue in office only for the meeting of the Council for which the designation is made.

XXII

Any alternate, specifically designated by an appointing body, who may be present and seated at any Council meeting in the absence of his principal, becomes the regular delegate of that body, displacing the principal first appointed.

If the proposed By-Laws meet approval it will be necessary to make certain changes in the Constitution. In order that the matter might come before the present Council in proper technical form, the Committee has requested one of the state conferences, meeting in the fall, to consider the necessary changes and if deemed desirable to request that they be

made. The following recommendations, if approved by such conference, will, therefore, come before you in due form.

1. That Section 4 of Article III of the Constituti on be repealed.

2. That for the first paragraph of Section 5, Article III, ending with the words "shall be four years," there be substituted the following: — "The term of delegates shall be four years. Elections to fill vacancies shall be for the remainder of the unexpired term."

It is also recommended that Section 2 of Article III of the Constitution relating to Honorary Members be amended by inserting after the word "service" in the eighth line the words "persons appointed by national missionary boards as corporate members, executive officials of such boards whose scope of responsibility is coextensive with the nation."

Expenses of Delegates

The Council of 1915 directed the Executive Committee to consider the question of devising means to pay expenses of delegates attending National Council meetings.

At intervals, during the entire period since the Council was organized in 1871, this subject has been discussed. The usual tendency has been to refer the matter to state or district bodies, asking them to pay the expenses of their representatives. Inquiry reveals the fact that considerable action along that line has been taken but there seems no likelihood that the end in view will ever be compassed by that method. It is probably felt to be illogical as well as difficult for the local bodies to handle the matter. Since the Council is a national affair, the general judgment seems to be that the expenses ought to be nationally met. Now that the Council has assumed important administrative obligations there has been a marked increase of the demand for some sort of a solution of this question. As things now stand, attendance at the Council is largely limited to those having some surplus income, plus others who have less resources but who live near by, together with a certain number who are willing to make heavy sacrifices in order to be present.

None of the independently organized bodies, such as the Baptists or the Disciples, pay the expenses of delegates, so far as is known. The Presbyterians pay the entire cost of attendance of the large body known as the General Assembly which meets every year. The Methodists pay the expenses of delegates to their quadrennial conference. The effect of such payment in the case of the Presbyterians and Methodists has been, of course, to secure the presence of a very full delegation. This is undoubtedly wholly advantageous. On the other hand, it is fair to doubt whether a membership thus obtained expresses the same amount of interest in matters at stake as could be secured under another system.

Judgment will naturally divide as to what is fair and desirable in this matter. It is easy to argue that a denomination has no right to ask for expenditure of time and thought from those who care for its affairs and then in addition to expect them to pay all or part of the cost of attendance. On the other hand, it seems to be possible to argue with similar force that attendance upon a national meeting is not merely a duty but a privilege and that there is no impropriety in giving delegates the opportunity to pay at least a portion of the cost, since along with the discharge of their duty they meet old friends and make new ones, enjoy an inspiring meeting and incidentally see a good deal of the country. Nor does it appear without force to say that service which represents definite personal sacrifice is likely to have a certain value not to be found in service whose cost is met by others.

It would appear, therefore, that a wise and equitable plan might be devised by which, under certain uniform regulations, the railway fare of the delegates attending the Council should be reduced to a certain maximum, or by which under a sliding scale of percentages part of the cost should be met, dependent on the distance from the place of meeting.

A recent study was made as to the number of miles which would need to be traveled by a body of delegates equal to that which met at New Haven in case the meeting was held in Chicago. The plan followed was to measure a straight line from the middle of each state to Chicago, then to multiply this distance by the scale of the map, then by two to get mileage for round trip, and this by the number of delegates

from the state. The result obtained was 877,108. Inasmuch as railroads do not run in straight lines, it is safe to say that 10% should be added to this in order to get an approximate total of the miles of travel involved. This would give 964,818. At $2\frac{1}{4}$c. a mile the cost of traveling the distance named would be $21,708.40. This estimate is, of course, a very rough one, but inasmuch as in many parts of the country ministers ride at half fare, and since for long-distance trips the rate is sometimes less than $2\frac{1}{4}$c., it is probable that the total suggested is too high rather than too low. If the Council were to decide that it could appropriate $10,000 toward railway expenses, it would be able to pay, let us say, one third of all amounts between $5 and $25 and two thirds of amounts above $25. These percentages are, of course, simply given as suggestions of what is meant by the plan. The actual possibilities would have to be determined by careful computation. An appropriation of $10,000 for each meeting would mean an annual per capita tax of approximately three fourths of a cent per year on the total membership.

Council Commissions

The Executive Committee, by reason of its responsibility for the Council treasury, as well as by its endeavor to be of service to all agencies, has had frequent occasion to consider the subject of Council Commissions. There can be no question of the permanent importance of these bodies. Only through their study and under their guidance can the Council rightly relate itself to the various fields of its responsibility. Up to the present time, however, it has proven impossible for the Commissions, except the Commission on Missions, to meet the demands upon them in any adequate way. Their tasks, difficult at the best for busy men and women to discharge, are made impossible by their scattered membership and the prohibitory expenditure of time and money required for meetings.

As to number and size of Commissions, it appears to your Committee that the list of the last biennium should be continued except that on Public Worship, which, in its last report, indicated its purpose to finish the cycle of forms upon which it has been at work for some years and to ask at this Council

to be discontinued. The functions of the Commission on Religious and Moral Education and of the Commission on Social Service will be somewhat altered by the arrangement which centers the executive care of these interests in the Congregational Education Society. But they will have still an important function in an advisory capacity. The technical knowledge and wider relationship needed by this Society for the proper discharge of the duties coming under the two heads named cannot be secured save through the continuance of these Commissions.

It appears to your Committee that two Commissions may wisely be added to the existing number. One is a Commission on War Work. The events of current days have thrown into relief not only the moral quality of national interests, but also the profound and exacting responsibility of the Church of Christ for the shaping of those interests. In like way the three years past have revealed the intimacy of our concern for every manner of international problem. This Council has at the present time no agency definitely charged with the study of this great national and international field nor with leadership in the immediate and sacred duties which war conditions have thrust upon us. The Social Service Commission has acted with reference to many matters included in its bounds. To ask this Commission to continue in so doing and to cover the ground fully would be to assign it tasks much more burdensome than should be assumed by a single Commission.

The other is a Commission on Organization. Our Congregational fellowship throughout its history has been primarily concerned about ideals and spiritual values. It has neither occasion nor purpose to change this attitude. But recent years have brought to us a clearer perception of the advantages of simplified and fitting organization through which to labor for ideal ends. Large progress has been made toward such organization in national and state matters. Much less progress has been made in the effective organization of local churches and district associations. There would be distinct advantage in designating a responsible agency to study the subject and to make suggestions looking toward more adequate ways of addressing ourselves to our total task. Certain

questions which at the present time are assigned to the Executive Committee but for whose proper care it has neither time nor special competency should be transferred to such a Commission. Among these are the conservation of church properties and the establishment of a system of pastoral supply bureaus.

Pastoral Supply Bureaus

Your Committee was instructed to make inquiry concerning the wisdom and feasibility of establishing a Bureau of Pastoral Supply at Chicago. Before stating the results of such inquiry, the existing situation must be briefly described. For many years the Massachusetts Conference with admirable enterprise maintained a Bureau located in Boston. Three years ago, in conference with the Council's Executive Committee, plans were projected for making this Bureau a New England instead of a Massachusetts institution. These plans have been approved by all the New England Conferences and the plan is now in operation. The budget of the Bureau, amounting to something less than $5,000, is provided by a per capita contribution of one and a half cents from the New England membership plus the amount received by the Secretary for his personal service as pulpit supply and certain fees from ministers whom the Bureau serves. The arrangement is working satisfactorily and with constantly growing results. Both in securing pastoral settlements and in furnishing temporary supplies, the Bureau is rendering an indispensable service. The New York Conference maintains a Bureau at small expense which renders valuable service to the self-supporting churches of the state.

In all other parts of the country, the State Superintendent constitutes in his own person a Bureau of Pastoral Supply. In states where the unified type of conference organization has been established, the Superintendent's aid is coming to be very generally sought by all the churches. In states where the Superintendent still has official relation only to home missions he renders a varying degree of service to the stronger churches, the amount depending on the personality of the Superintendent and various other factors.

It will thus be seen that we have a plan for the securing of

pastoral settlements which in some sense covers the entire field. It has, however, grave defects.

1. In many states there is a lack of definition as to the Superintendent's responsibility in the matter. He cannot act effectively because his duty is not clear.

2. Because of varying and imperfectly defined methods in force, many of our churches fail to avail themselves of existing agencies of advice and thereby, not infrequently, are delayed in the settlement of pastors or make superfluous mistakes in choosing their leaders.

3. Our ministers are in good degree without such recognized and adequate agencies of advice and aid as are due the ministry of any denomination which seeks to meet the obligations of fellowship.

4. There is no adequate method in force by which those charged with promoting pastoral settlements share among themselves the information needful for the right discharge of their duty.

5. The state unit of operations is too small. For the proper adaptation of minister to church and church to minister, wide range in types of field and of gifts is needed. Somewhat paradoxically the small unit places too large a responsibility upon a single individual. He is deprived of that opportunity for conference with others having similar responsibilities which is essential for a task so delicate and important.

Your Committee is, therefore, persuaded on the one hand that our present plan is unsatisfactory and on the other hand that an adequate system of Bureaus of Pastoral Supply is greatly to be desired. This system ought to be national in character, its cost being borne by all alike and its benefits accessible to all alike. Only thus can the interchange of information between Bureaus and the desirable correlation of their effort be secured.

Passing from this general proposition to details, it seems clear that as our denomination is now distributed, there ought, ideally, to be three such bureaus, located respectively at

Boston, Chicago and San Francisco. The field of the first would be the New England and Middle States; of the second, the Central West and the South; of the last, the states of the Mountains and the Coast.

From this point forward, difficulties appear. They may be summarized as follows:

1. The expense of so extensive a system would be a somewhat formidable item, as measured by the standards which in such matters our denomination has been accustomed to apply. It is quite useless to establish a Bureau unless it is put in charge of a thoroughly competent man. Sound judgment and high character are nowhere more imperatively needed. Moreover, the large area, which would necessarily be covered by each of the Bureaus suggested, would call for much travel on the part of the Secretary in order that he might have first-hand acquaintance with his constituency and fellow workers. It would also call for an office expense of reasonable dimensions. The three Bureaus could not be properly conducted for less than $16,000 per year. This would mean about two cents per capita from our gross membership.

2. It would presumably be felt by the churches located at a distance from the Bureau to which their territory should be assigned that the benefit they would receive would be exceedingly slight.

3. While the Boards of Directors of the states of the Central West, who have been consulted by your Committee, have with only one or two exceptions expressed the judgment that a bureau at Chicago would be a desirable thing, they have in every case stated that they could see no way to provide for its support.

Despite these difficulties the Executive Committee does not believe that the Council should abandon the idea of such a national system of Pastoral Bureaus. It will therefore offer a recommendation looking toward further study of the subject.

Denominational Periodicals

The National Council of 1915 referred to the Executive Committee a memorial from the Illinois Conference concerning Congregational periodicals whose purport is indicated by the following paragraph:

> "We, therefore, respectfully memorialize our National Council to give earnest and early attention to this important matter and to take such steps as may seem wise to acquire and manage as a whole our weekly and monthly, national and state publications, with the object of presenting to our membership our denominational work in the large and as a complete and harmonious campaign for the great kingdom."

The Committee found itself entirely in agreement with the Council in its estimate of the importance of the subject. No single educational force has larger possibilities for the upbuilding of the denomination than its periodical output. Accordingly the Committee has given the subject prolonged study both in its regular meetings and through the work of sub-committees. The inquiry early narrowed itself to the relations between *The Advance* and *The Congregationalist*. While there are various other Congregational periodicals of a general nature, none of them has large bearing upon the end contemplated in the memorial. A possible exception may be found in *The Pacific*, which has continuously represented Congregationalism on the Coast since 1849. Your Committee is advised that in connection with another subject the Commission on Missions will bring before you a suggestion looking toward possible assumption of denominational responsibility for this paper.

The Committee after a brief examination dismissed as impracticable the idea that *The Congregationalist* and *The Advance* might enter into a cooperative arrangement under which both should use the same news-gathering agencies, share the cost of the same paid articles and perhaps in other ways lift the level and reduce the expense of their contents. A plan of this sort, sufficiently difficult in the case of any two

papers widely separated in location and conditions of production, becomes out of the question when in addition one of the papers is the property of the denomination and the other of an individual owner. There remained, therefore, but one proposal to consider, viz., a possible purchase of *The Advance* by the denomination. Beyond this lay the question whether such purchase should be regarded as a step toward the merging of the two papers in a single organ or toward the maintenance of both papers under such plan of correlation as has just been described. It is not necessary to recount the steps followed in the study of this question. It should, however, be stated that Dr. William E. Barton, the owner of *The Advance*, while avowing no conviction as to the best course to pursue, gave the Committee from the beginning his aid in their inquiries and expressed his cordial willingness to acquiesce in any arrangement which might ultimately seem for the welfare of the denomination and fair to all interests concerned. Throughout the biennium the Committee has in like way consulted the officials of the Publishing Society.

The conclusions at which it has arrived are contained in the recommendations which will be submitted to the Council. These recommendations are based on the conviction that under existing conditions the Congregational Churches should maintain but one weekly periodical. Considerations of economy require this. With the high cost of paper and labor and the general disinclination of advertisers to make use of the religious press, each additional paper means an additional annual deficit. When, as in the case of *The Advance*, income and outgo have in recent years been made to balance, this result is reached only by means of an amount of unpaid editorial labor not permanently possible and by other economies in no sense advisable. *The Congregationalist*, despite a low salary scale, a careful economy of production and a position of marked prestige in the denomination, has a yearly deficit of from $2,000 to $4,000.

It follows inevitably that the endeavor to maintain two or more papers means the acceptance of less than an ideal standard of quality for each. To secure high-grade contributions, to conduct vigorous inquiries in important fields, to gather, sift and edit religious news and to provide suitable

illustrations are expensive undertakings. Without a wide constituency and a corresponding subscription list, to do all this is out of the question. The paper now owned by the denomination has gone to the limit of possibility in these regards with resources at hand. It could go much further with a more ample support.

It may be added that with a single paper having the support of the entire denomination, a slight reduction in the subscription price might ultimately prove feasible. This, however, would depend upon unforeseen economic factors and in any event is not a major consideration. Congregationalists as a rule are able to pay the rate now asked and will prefer to do so rather than sacrifice quality.

The Committee has canvassed with care the possible objections to this plan which have arisen in its discussions. Only two of these are of sufficient moment to call for mention. One of these is the fear that no single paper can genuinely represent the thought and life of our total national constituency. It does not admit of doubt that to secure such representative quality would require continuous, well-considered effort adapted to the end in view. It is believed that we have as a denomination the ability to command such effort. It must be borne in mind that it is not proposed to put the control of such a national organ in the hands of any group of men drawn from a single region. By recent readjustments of method the denomination as a whole has assumed the control of all its common undertakings. Whenever and wherever it is not satisfied with what is being done in its behalf the remedy is within easy reach. The whole fellowship of our churches has only to express its will and designate the agents through which that will shall be accomplished.

It is worth while to note in passing that in lines of periodical literature other than religious, there are scores of thoroughly national publications. Our nation is too homogeneous, not to say cosmopolitan, to be concerned as to the physical location of the managing editor of a paper or of the presses which print it.

The second suggested difficulty is simply a variation to the first. The question is raised whether different types of conviction on theological, social, national, racial, or ecclesi-

astical questions would be permitted expression through a single organ. The reply must be that in the bygone days of hot debate it would have been practically impossible to guard against this peril. But in our own time, with only a moderate amount of divergence of view among us as to great questions and with the spirit of toleration widely prevalent, the peril has become negligible. It should be remembered that the paper which is now owned by an agency of the denomination is recognized by substantially all as loyally endeavoring to give a hearing to every side of a case which is entitled to it. Moreover, what has just been said about denominational control applies here with equal force. If any editor or staff of editors or board of directors proves incapable of producing a paper of inclusive sympathies, the denomination will know what to do. The Committee declines to believe that we are so lacking in great personalities as to be unable to find the leadership we need in this field.

It will be noted that the Committee has thus far said nothing about details as to finances, methods of production and the like. The reason is plain. This is a question of fundamental and far-reaching policy. It must be looked at in the large. If it is not wise for the denomination to maintain a single organ only, then it should not acquire *The Advance*, even though it came as a gift with a heavy endowment added. If on the other hand such single organ is in the line of wisdom, the denomination should not hesitate to pay any reasonable price. Therefore, it is vitally necessary to settle first of all whether we can reach agreement of judgment as to the wise course to pursue. If we are not substantially united in the opinion that one paper can adequately serve all sections and all interests, the proposal should be promptly and cheerfully withdrawn. It is the settled purpose of our denomination that what we do shall be done with the utmost degree of harmony. This purpose should have full application to the question in hand. Only as the idea of a single organ meets the general mind can we wisely consider putting it in force.

If the Council finds itself in sympathy with the views thus far expressed it will naturally desire to know what the proposal involves in the way of financial outlay, how such outlay

is related to our resources and what reasonable expectations may be entertained of return upon the investment. The answer to these questions must begin with a brief summary of the history of *The Advance*.

Founded in 1867, it has throughout its history, though privately owned, been recognized and accepted as a Congregational paper. Some five years ago as the result of a series of events it became hopelessly involved. Its continued publication appeared impossible. A group of Chicago men, feeling not only that Congregationalism needed a western organ but that the good name of the denomination was in some sense involved in the matter, made various unsuccessful efforts to solve the problem presented. Finally Messrs. W. E. Barton and W. W. Newell joined in purchasing the stock of the paper. Later on Dr. Newell sold his interest to Dr. Barton, who is now the sole owner. In making this purchase, Dr. Barton was compelled to assume a body of debts already incurred by the paper to former owners and other creditors. This debt, though somewhat scaled down at the time through concessions of creditors, still constituted a very heavy handicap. Dr. Barton has been carrying the load since the date named and has been able by measures already mentioned to make it pay its bills.

The entire statement thus far presented makes it sufficiently clear that the price which should be named for the paper cannot be determined solely by asking what dollars and cents return will accrue to the denomination through purchase. Large questions of educational policy must be combined with thoughtful appraisal of the significance to the denomination of the conditions under which the paper came into its present ownership.

There is no reason to expect that as a result of the purchase the net income of *The Congregationalist* would be increased in any phenomenal degree. None the less, there is, in the judgment of the Committee, ample ground to anticipate that the transaction would yield a sufficient profit to meet the cost which it entails and in the long run to add something to the assets of the Publishing Society. It does not appear extravagant to estimate the additions to the subscription list of *The Congregationalist* at a minimum of 8,000. This

would mean an increased income of about $8,000 above the cost of manufacture and mailing. Against this must be charged some extra cost for promotion and editing, including substantial compensation for a strong western editor located at Chicago. After these deductions are made there ought still to be at least $4,000 available to pay interest on the investment and to provide for its ultimate liquidation. In a period somewhere between fifteen and twenty years the whole transaction would thus be closed without charge upon other denominational funds. Meanwhile, all resultant advantages accruing to the Publishing Society from increase of advertising and the promotion of other features of its business would be on the right side of its balance sheet.

American Bible Society

One of the interests with whose promotion your Committee is concerned is the American Bible Society. Gifts from our churches to this cause have been for many years at a very low ebb. Some explanation and a partial excuse may be found in the fact that several states maintain Bible Societies auxiliary to the American and that not a few of our churches contribute to their support. These contributions, however, constitute a very moderate aggregate and in any event cannot possibly be regarded as a proper substitute for support of the American Bible Society, since it is only through the latter that we touch the boundlessly important and constantly growing field of Bible circulation in foreign lands.

The attention of pastors has been called to the matter during the biennium by circular letter and the subject has also been given newspaper publicity. It is gratifying to be able to report some increase of gifts. During the year 1916 our churches sent to the Society the sum of $1,600 as compared to an average of $1,174 for the four years preceding. While this may be welcomed as indicating some quickening of the sense of responsibility, it is not possible to feel any considerable satisfaction in a sum so trifling. Nor can we escape the fear that the steady pressure of nearby interests may prevent the maintenance of even the small advance thus gained. The Committee asks the Council once more to

lay the subject earnestly upon the heart and conscience of the churches. When it is remembered that the American Bible Society has expended almost $4,000,000 in aiding our American Board to do its work since the date of its organization, none of the additional arguments so easily available is required to make us conscious of the indispensable place which the circulation of the Bible through a great national and international agency should have in our thoughts and gifts.

Conservation of Church Property

No distinct progress in this field can be reported. In a general way it may be said that the agitation of the past ten or fifteen years has made our churches and denomination more alert to see that denominational interests in local church properties are guarded. It should be widely understood that with rare exceptions the courts are prepared to recognize a statement of denominational relationship found in a local church constitution as the final evidence of such denomination's right to prevent the transfer of the property to another denomination so long as even a small minority of its members are prepared to contest the point. This disposition should in the judgment of your committee be viewed with satisfaction not because of its possible tendency to perpetuate sectarian divisions but because only thus can the undoubted moral and financial contributions to a church's upbuilding, resulting from its denominational connection, be conserved.

An interesting illustration of the tendency of the courts just mentioned is found in the case of the Denver Tabernacle to which allusion was made in this Committee's 1915 report. It was at that time supposed that on the basis of a majority decision this valuable property had passed to another denomination. An appeal to the courts by a minority, however, has resulted in the confirming of the title in that minority as representing the body in relation with which the church had been built up. With grim irony the court assessed a rental charge for the time of its occupancy against the denomination which sought to take it over.

Church Assistants

At the last meeting of the Council mention was made of the importance of the work of the large number of persons, mainly women, who are acting as church assistants in our denomination. The Executive Committee has endeavored in various ways to give larger recognition to this branch of service. In the blank sent to churches for collecting annual statistics provision has been made for reporting the names of the persons thus employed and a list has been printed in the Year-Book. This list contains nearly three hundred names.

A League of Congregational Church Assistants has been organized with Miss Agnes M. Taylor of the Training School in Chicago as President. The Executive Committee has authorized Miss Eleanore W. Nichols of the staff of the Council office to use such moderate amount of time as may be necessary for the discharge of the duties of Secretary of this League. Miss Nichols has carried on a considerable correspondence with pastors seeking assistance and with those who were looking for positions. The slight effort thus put forth in the direction of increasing and extending this form of church service has yielded relatively large results.

The Committee is clear that we should push ahead until, on the one hand, it is generally perceived by the churches that they should carry forward their work upon a generous basis and with the enlistment of varied forms of talent, and on the other hand an increasing number of carefully trained women may be led to take up this fruitful type of Christian leadership.

ANNUAL MEETING OF THE CORPORATION FOR THE NATIONAL COUNCIL

Pursuant to a duly issued call therefor, the annual meeting of the Corporation for the National Council was held in the First Congregational Church, Columbus, Ohio, on Wednesday, October 10, 1917. Present: — Messrs. Peck, Catlin, Harwood, Day and Herring. President Day in the chair.

The officers of the preceding year were re-elected as follows:

First Vice-President	Simeon E. Baldwin
Second Vice-President	Epaphroditus Peck
Secretary	Hubert C. Herring
Treasurer	H. Edward Thurston
Executive Committee	John H. Perry Hubert C. Herring

Voted: To extend the loan of bonds held by the Corporation to be used as collateral by the Executive Committee of the Council until July 1, 1918.

The Treasurer's report was submitted and approved as follows:

H. Edward Thurston, *Treasurer*, in account with the Corporation for the National Council of the Congregational Churches of the United States.

		Debits	
1916			
Dec. 21	Rec'd Overdue Interest on Missouri Pacific R. R. Co. Bond	$75.00	
1917			
Jan. 4	Rec'd Interest on Chicago, Rock Island & Pacific Bond	40.00	
Mar. 2	" Interest on Kansas City, Memphis & Birmingham Bond	10.00	
July 27	" Interest on Chicago, Rock Island & Pacific Bond	40.00	
			$165.00

SECURITIES OWNED BY THE CORPORATION

Two Chicago, Rock Island & Pacific R.R. Co., Gen'l Mortage 4% Bonds, $1,000 each, due 1988, quoted Sept., '17, at $760	$1,520.00	
One Missouri Pacific Railway Co., First and Refunding Mortage, 5% Gold Bond, due Feb. 1, 1965, quoted at.....	935.00	
One Kansas City, Memphis & Birmingham R.R., Gen'l Mortage, 4% Bond for $500, due March, 1934, quoted at.....	350.00	
CREDITS		
1917		
April 3 Paid Premium on bond of Treasurer.....	$12.50	
Sept. 27 " John J. Walker, Treasurer of National Council, surplus income to date.....	152.50	
		$165.00

Respectfully submitted,

H. EDWARD THURSTON,
Treasurer.

I have examined the within account with the vouchers and find it to be correct.

JOHN H. WELLS,
Auditor.
Providence, October 2, 1917.

Adjourned:

HUBERT C. HERRING,
Secretary.

REPORT OF THE SECRETARY OF THE COUNCIL

In reporting to the Council at the end of a second biennium of service, I venture first of all to quote a paragraph from my report of two years ago, since it embodies what I continue to regard as a fundamental principle for the guidance of one attempting to fill the position you have assigned me:

"My activities have in very large degree been connected with and under the direction of the various Commissions and Committees of the Council. This accords not only with my understanding of the intent of the Constitution, but with my definite conviction that anyone appointed to be the servant of a body of people should, to the utmost degree possible, carry on his work under the guidance of definite agencies of that body. No man is wise enough to justify the assumption of individual responsibility in matters of importance where corporate wisdom is available. The executive efficiency which as a denomination we are seeking must be the product of decisions carefully reached by representative groups and vigorously executed by those appointed to various tasks."

Pursuant to this view the record of my personal activities is merged in that of the Council's Commissions, Committees and Boards. Such as do not come under these heads are of a sort which cannot readily be tabulated. I am, therefore, free to devote this report to some effort at analysis of the meaning of the tasks and plans which engage the thought of our denomination.

As we complete the fourth year of the present plan of the Council's organization, I am confident that we are warranted in looking with distinct satisfaction upon the development of our co-operative denominational effort. Asking you to bear in mind that I am fully conscious of the incompleteness of many features of this effort, may I submit a brief outline of progress made, up to and including the decisions of this meeting?

We have brought to completion so far as present study enables us to do the process of realigning our missionary agencies so that kindred functions shall be brought into administrative unity and the whole circle of mission interests be given due and balanced place in a total plan. Happily, the process of accomplishing this has been accompanied by no visible slackening of effort in any department.

We have reduced the somewhat inchoate form and functions of the Commissions of the Council to approximate order and adopted standardized methods of procedure which will make possible more definite results than in the past.

We have registered the past year a distinct and cheering advance in the number of states meeting fully their share of the financial support of the Council's office.

We have maturely considered and projected a carefully balanced and far-reaching plan for developing the beneficence of our churches and their membership.

We have secured a wide, though by no means, as yet, adequate response to the group of special concerted emphasis upon great duties which we have agreed to call the Tercentenary Program.

Having, at the cost of prodigal labor, formulated a plan and reached an agreement of judgment as to the raising of a Pilgrim Memorial Fund and its use for providing an old-age pension system for our ministry, we have launched a plan for securing and administering this fund.

We have with entire unanimity decided to abandon the wasteful and ineffective attempt to reach our constituency through two competing weeklies and are planning to put all our strength into the effort to send a single paper of the highest type into the largest possible number of homes.

We have taken the initial step toward more complete enlistment and unification of the young people of the denomination in organized effort, both local and general.

For the most part these are only beginnings, some of them merely plans. It remains to give them the validity of achievement. But it is gratifying to be able to feel that the beginnings have been thoroughly and unitedly made and that we are ready to advance toward the larger things before us.

Whatever our interest in these questions of organization,

we have no disposition to permit them to displace our primary concern for the underlying spiritual aims and ideals which alone can give warrant for the existence of a Christian church. We have not, I am confident, departed from the tradition of the fathers which bids us think of our churches in terms of their visions and dreams, their plans and purposes, of the open doors and the far stretch of the road ahead. Permit me, therefore, renewedly to remind you of two of the fundamental objects whose pursuit gives shape to all the forms of effort in which we are engaged. They have augmented interest in the days through which we are passing because they coincide so closely with the goals toward which the whole world with infinite agony is faring forward.

The first of these is the effort to secure unity and fidelity under terms of completest freedom. It is an effort which we would not escape if we could, but we could not if we would. For all around us the men of our time are determined to be free. The old habit of submission is not wholly broken. The slave temper lingers in many men and many groups. But each day adds to the unnumbered host who resentfully, resolutely, demand their liberty.

We have no fault to find. We believe that a first condition of reaching humanity's high goal is that all shackles be broken.

We desire freedom of the mind. Beliefs which must wait on the will of Pope, or Council, or Presbytery, are not beliefs. Thought which must follow the grooves of social convention, political tradition, or scientific cults, is not thought.

We desire freedom of the tongue. A man's speech is himself. If it be determined by something outside himself, no self is left. There is no bondage more hopeless than bondage of the tongue.

We desire freedom of deed. To labor under conditions which others impose, to live meaningless lives because caught in the mesh of an environing compulsion — how hopeless, how infamous it is! The protest registered by our spiritual forbears against such slavery has at last received a justification whose meaning cannot fail to reach every sane man on the planet. The people of nearly twenty nations are organized to kill and starve one another, though only the minutest fraction of them have any such desire.

What sort of man is he who is not hot with indignation that God's free men should be driven to such tasks? May God judge and may God pity the man and the men who have forced us all into this hateful hell.

We stoutly hold that the liberty which should reign everywhere ought to begin in the church. The member in the pew must not hold his place by virtue of obedience to rules and in fear of penalties. The minister in the pulpit must speak his message and live his life free from allegiance to any master save the One.

The church in a community must order its affairs as moved by the Spirit of God, not as prescribed by authority above itself. Through all the life of the Church of God there must move the breath of Heaven's freedom.

We are perfectly conscious of the perils which beset this program. Humanity is wondrously frail, artistically foolish. Evolution has not yet carried it beyond hail of its brute ancestry. The grace of God dwells in earthen vessels — very earthen indeed. Liberty easily passes into license and builds for itself a new slavery more hopeless than the old. Unguarded by the grooves of external control, it wanders wide, bearing to disaster the dearest hopes of earth.

There may be those who, under the burden of the hour, are inclined to abandon the dream of liberty, to cancel its program. But for us there can be no such mood. We will not abandon — we will not cancel. The rather, with calmest assurance, with solemn sense of the far reach of the claim we make, with open-eyed recognition of the perils that lie along the way, we reassert our conviction that the road to unity and fidelity runs through the fair domain of freedom.

We believe that our denominational history confirms this belief. Three hundred years of liberty lie behind us. It has been a long test. By that test the dream has been proved valid. The program has worked. Divisions we have indeed had, as prophets of evil foretold. Once there was a sharp cleavage and, conscience bound, some went out, while others, conscience bound, bade them farewell. Clash of feeling there has been, wide disagreement of view. But we have kept to our faith in freedom. More completely as the years have passed have we rejected every external bond. And now as

we near the tri-centennial goal, we are moving together as we never moved before. In all the wide land there are no factions among us. We are under no strain of controversy. Everywhere in our fellowship men are exalting the things that unite, forgetting those that divide. We have proven that the way to draw men together is to give them full liberty to go apart.

Our faith in freedom, too, stands approved by the test of the fidelity of those who have lived under it. Held by no bond save the bond of their love, the people of our Congregational order have greatly wrought for God. How tenderly the mists of the past rest upon their memory.

Men and women of rugged steadfastness, not driven here and there by shallow emotions.

Men and women of broad vision, not blinded by the dust of petty bigotries.

Men and women of steady sanity, putting spiritual verities above the trappings and accidents of religion.

Men and women of inclusive sympathies, able to pray and labor with any of Christ's disciples.

Men and women of proud courage, pioneers on many a lonely road of thought and action.

Men and women of sacrificial spirit — the graves of our martyrs are on every far shore.

We hold that freedom has made its case. By the fruitage of fidelity it stands approved.

The second goal of effort, less dramatic than the first, is its indispensable sequel. We are trying to attain highest effectiveness of united action under terms of completest democracy. The world in general has considered that this cannot be done. Just now, four Kingdoms — one major and three minor — are engaged in the endeavor to prove that it cannot be done. For among other things, the Great War has resolved itself into a test of efficiency as between the surviving autocratic nations of earth and the rest of the nations all more or less democratized. Voices have not been lacking to proclaim that democracy is once again proven inept and incapable. Refusing to admit the claim, I am ready to admit with all possible energy of emphasis that democracy must loyally submit itself to this test when justly applied. Can it do the world's work?

Can it produce abundantly, distribute fairly, consume wisely? Can it train the young, govern the unruly, defend the helpless in vigorous fashion? Can it build and maintain the complex structure of a World State and when needful wage victorious war against any section of the race which in moral madness seeks to re-establish on earth the law of the jungle? This test must be met by democracy and met in all the zones of life.

As Congregationlists, we are trying to meet it, as it applies to the tasks which fall to a single communism of Christians. We are committed without reservation to the democratic ideal. We are trying not to shut anybody out of anything and to let everybody into everything. We delegate no powers not subject to preemptory recall. We have no titles of dignity, no life positions, no hierarchy and no series of ecclesiastical courts, ascending or descending. In each group and in the whole group we seek to have all decisions, all plans, all activities, rest on the broad basis of the common will.

That such a program is beset with difficulties, no one doubts. Its difficulties are in direct ratio to its value. In our own history those difficulties have appeared in three chief forms. One was the emergence of autocracy. It has not been unknown that men and women of high devotion and pure intent have assumed on our behalf important tasks and, whether by our fault or theirs, have come to regard those tasks as a field of private responsibility in which they had little occasion to seek advice. There are few of us who do not know of churches dying or dead from a malady known as "boss-itis" or "clique-itis." And it is just barely possible that in the larger field of our common affairs one could find in our history episodes illustrating the same perils.

Our second difficulty has been vastly more serious. It sprang from the irresponsible and listless mood which doth so easily befall a democracy. I grant that it is in defiance of logic and ethics that it should be so. But logic and ethics must give way to the fact. And the fact is that all church democracies have had experience of this weakness — we perhaps most of all since we have had but a minimum of those sectarian shibboleths, those slogans of bigotry, which, in some denominations, have served as stimuli.

Last of all, we have wrestled with the difficulty of fashioning

adequate agencies through which to do our common work. Organizing wisdom is not intuitive in the individual or the group. Particularly is it true that pure democracies in which individual genius must wait on the general will find the process of developing an organic life slow and hard. One reads the history of early Congregationalism and notes with astonishment how its founders experimented this way and that in the effort to solve what seem to us elementary problems. It may easily be that our children will read of our doings with equal astonishment.

But through all our difficulties we have not lost sight of the fact that it is our duty to attain the highest possible level of effectiveness in common action upon the lines of our representative democracy. I shall not stay to illustrate from our history. You will find that the clue to the understanding of every important event in that history is found in its bearing upon our effort so to order our common life as to enable us to do a greater work for the Kingdom of God. Sometimes we had in view a better defence against the spirit of autocracy, sometimes the securing of an inspirational leadership to overcome the tendency to listlessness, sometimes the shaping of an agency more fitted to a given task, but always — always — slowly, haltingly but increasingly, have we been pursuing the goal of effective organization for the securing of a greater output of productive labor. The readjustments of the last four years have been part and parcel of the total process — not differing from it in kind, though relating to a larger segment of the circle of our life.

If one is to work, it is a comfort to have something worth working for. I submit that the two goals I have described furnish a profoundly inspiring motive for work. To pray and aspire and toil that we may reach the place where a great company of us, free with the freedom of Christ, shall stand in unbroken unity of high fellowship and of loving fidelity — how gracious the picture. To wrestle with the hard tasks of organized life until democracy comes to its own as the organ, not only of freedom and fraternity, but of abounding service to God and man — if anyone wants a better calling, let him go and seek it. But he will go alone so far as I am concerned.

With such aim for our effort in the large, what are the

steps immediately before us? Over what stages do we hope to travel in the years that lie ahead? I am sure that we shall find ourselves in instant agreement upon the proposition that the major lines of our advance will contain no element of novelty. The staple tasks of the Church of Christ do not change. At their basis lies the unvarying and ever-renewed duty of winning disciples for Christ. Generation follows generation and each must be won. Faith is not hereditary. It is imparted. By the lodgment of ideas, by the stirring of the heart, by the conquest of the will, boys and girls, as well as men and women, are made Christians. The duty of evangelism never for a moment relaxes its claim upon the Church. The fundamental demand upon every organization, as upon the whole of humanity, is that it shall be able to propagate itself. There is small significance in any achievement of today unless *pari passu* provision is made for achievements of tomorrow. The race which loses the power of reproduction will soon be written off the book of human annals. The church which cannot or will not beget spiritual children has already written itself off.

We have no choice therefore but to pray and expect that the era of larger usefulness toward which we strive shall be marked by larger power of spiritual procreation. There is much in our recent history to make us humble and deeply anxious at this point. The closing years of the last century and the beginnings of the present witnessed a marked decline among us of the spirit and of the activities of evangelism. The reasons for this are not obscure, but nothing in the conditions of the present hour summons us to search them out. What interests us is the undoubted fact that for more than a decade we have been in process of steady recovery from the sag of those years. The beginnings of this recovery date from the Council at Des Moines in 1904. But the new impulse revealed there did not at once clothe itself with effective forms of effort. Only very slowly with the passing years have we thought out our problem and begun to see the results of a new purposefulness in an increase of accessions to our churches on confession of faith. How slow the process has been may be seen from the fact that in the last seven years, two of which recorded the largest gains in our history, our total

receptions on confession were only slightly more than our losses by death and lapse. Though we made in the seven years the by no means insignificant net gain of 64,000 members, over 52,000 of them came to us from other denominations. This statement, taken in the simplest fashion with refusal either to exaggerate or ignore its significance, reveals both our shortcomings in evangelism and the excessive amount of our loss through "revision of the roll." But the direction of our movement is unmistakable. No one who is widely acquainted with our churches can doubt that year by year they are becoming more evangelistic in purpose and little by little more fruitful in evangelistic results.

In one way and another the past two or three years have witnessed much interchange of thought among our leaders as to the aspects of this subject which should be stressed. There is probably a general agreement among us as to three of these. First of all — surely first of all — is our care for the young life within the circle of our influence. Baffling as the task is — and how bitter are my own memories as a pastor of defeat in this field — we must, under God, get it done. We must so shelter, guide, nourish these boys and girls, young men and women, that they shall come into the abiding fellowship of Christ and His church. There is no sure recipe for this — there are no short cuts. Helps, methods, standards have their minor place. But in the main it is just by patient plodding, prayerful effort, upon the staple lines of the ages that we shall get done what may be done. Fundamental in it all is prayer — not the prayer of a whole church, for what church taken as a whole can be called a praying church — but the prayer of the few who, in the prophet's word, are "God's remembrancers" and are determined to "take no rest and give Him no rest" until the children be won. Who, that has real faith in prayer, can believe that any child will go permanently astray on whose behalf believing prayer is offered day by day from infancy to maturity? How inevitably there follows as a first duty resting on the leaders of a church to establish both a habit of prayer and an agreed concert of prayer which shall include within its sacred boundaries every child which through any sort of tie that church can claim as its own. From such a root all needful forms of definite effort

for the saving of the children will grow. Without that root all growths of effort wither away.

Coupled with this there is an agreement of emphasis among us as to the central place of personal evangelism. Whether by pastor or layman, the most hopeful approach must be of a person to a person. Without attempting an exact appraisal of the place and value of the special meeting and the professional evangelist, it may be accepted as beyond controversy that our chief dependence must be not upon these but upon the enlistment of many lives in winning other lives. If this is to be done successfully, it must be done deliberately. Many things happen in this world. But they are mainly the undesirable things. The valuable things are sought. One would say that a church can scarcely claim even to have faced its evangelistic responsibility until at least four things have been done.

First. Assignment of definite responsibility for sharing the pastor's evangelistic leadership to one, two, three or more carefully chosen persons.

Second. The making of a complete description list of all the unconverted people for whom in any special way that church is responsible, this list to be in the hands and on the hearts of all those entrusted with leadership and others whom they may find it desirable to invite to share their responsibility.

Third. The devising of some simple unspectacular method of concerted action by which a specific person undertakes the duty of seeking to win certain specified persons.

Fourth. The laying out in advance each year of a definite program of evangelistic education and effort which shall not only bring the appeal of the Gospel to all ages and classes but shall develop within the church a growing consciousness of its evangelistic obligation.

A final feature of our evangelistic duty and as one may hope of our purpose is less often discussed but is not therefore less in need of recognition. Facing as we must the fact that the church under whose influence a child is reared is bound in large measure to determine that child's idea of Christianity, we are at once confronted with another fact, viz., the most effective possible way of winning him to Christian faith is to make the worship, work and spirit of that church attractive.

How forbidding and hopeless is effort to secure committal to Christ when the church which one is expected to join makes no appeal to heart, mind, conscience, imagination or aspiration! Of what possible use is it to talk of evangelism in a church cleft by factional strife? What leverage is there for winning one to Christ before whose eyes is the weekly spectacle of unoccupied pews, a lifeless service and a listless congregation? What impulse toward a life of Christlike devotion can be lodged in the heart whose interpretation of that devotion must be found in a church commercial in its methods, self-centered in its gifts, untouched by the passion for service which its Master requires?

Even if a given church is free from these violations of the Christian spirit, it may still be a sad handicap to those of its members who long to bring the unsaved to Christ. Picture to yourself a church with a slovenly service of worship, the sacraments shorn of their mystic dignity, the hymns of the ages displaced by the cheap lyrics of the hour, the uncomely church building made more repellant by its disrepair, the leadership of the church discounted by an annual or biennial change of pastors! None of these things necessarily involves moral delinquency. But can one believe that such a church will ever have any real success in winning disciples? If one is to be asked to join a church, he must be able to feel that there is something to join. How little there is to join if a church have no dignity, no continuity of life, no steady controlling purpose, no sense of the meaning of the Christian mysteries with which she deals, no warmth of interest in her Bible, her sacraments, her worship and her sacred seasons.

As Congregationalists, we are doubly at fault if we go astray in this matter. For we have the guidance of the best tradition of our New England churches. The white meeting-house crowning the hillside in quiet mastery of the landscape, the severely simple service, reverent and strong, the long pastorate extending often from parents to children and children's children, the grave outlook on the world — what pride we have in the thought of such churches. Let us then, in our own time and in such ways as God reveals to us, give our churches the same dignified, continuous, purposeful, potent

quality. So shall we have in the very warp and woof of our church life a source of evangelistic power.

Turning to the other half of our staple task, viz., the building up of men in Christ and building them into Christian relationships, our pathway is equally clear. We have come to a time when those who care to think soberly have at hand the materials for a definite conception of what is involved in religious and moral education. With the clearing of our vision in this field, there has come to some of us a depressing sense of our denominational shortcomings, a depression not lightened by the undoubted fact that other denominations have like defects. How fragmentary, how desultory, how pinched, how nerveless is the educational influence of the average church. How incapable it is of counteracting the forces that day by day play upon the lives it serves to their spiritual undoing. How few members of our churches ripen into the golden autumn, their minds quickened with Christian knowledge, hearts aglow with Christian emotion, wills enlisted in the Christian crusade. It must not continue to be so. We must, under God, find the way into fuller discharge of the Church's educational task. To lead men to understand and feel and use the mighty factors of their Christian faith, to enter into the meanings of prayer, of the worship of God, of the Scriptures, of the hymns of the ages, of the history of the centuries, of the Lord's Day, of the Lord's Supper, of Christian fellowship, of the resurrection hope — how hard and exacting the way to this ampler life.

I must refrain from the attempt to put before you all the features of the broad field of religious and moral culture. I may, however, in a few sentences, recall to your minds its wide range.

The church is under obligation to ground its children in an adequate knowledge of the fundamentals of Christian truth as revealed in the Scriptures, using such materials and methods as shall put her instruction on an intellectual level with that of the public schools.

The church is bound to secure a cultivation of the deeper nature parallel to this intellectual development which shall ensure in each life a willing surrender of the heart to the truths apprehended by the mind.

The church is bound to train those under her care in the moral bearings of the truth taught, to the end that petty, selfish, superstitious or warped views of duty may be escaped and a noble, generous and aspiring type of character be created.

The church is bound to relate her teaching to the quickened social conscience and broadened social opportunity of the time in which we live, to the end that formal and individualistic piety may be merged in the social righteousness from which shall come at last the Kingdom of God.

The church is bound to maintain a continuous process of education for her mature members by which they shall, through guidance of the spoken word and the printed page, be kept abreast of the rapidly unfolding and infinitely varied moral life of the contemporary world.

Especially is the church bound to see that the department of current knowledge which deals with mission undertakings shall have adequate presentation and secure a sympathetic response among her people.

Much more than has been her wont, the church must guide her membership into the meanings of worship. Baffling as is the task, she must find ways of helping them to experience the glow of emotion which springs from real prayer and praise, the clearing of the vision which comes to the congregation which unitedly waits upon God, the energizing of the will which is begotten in those who enter into the communion of saints.

The church must bestow peculiar pains upon the training of her leaders. All failures may be forgiven and measurably overcome save the failure to provide adequate and ever more adequate leadership from generation to generation. Ministers, missionaries, administrators, educators, gifted men and women for the voluntary tasks of the church and for the wider world beyond her bounds — there are no limits to the task of securing and training such leaders as these.

In no small degree, the adjustments which we are making in our national agencies have had in view more effective provision for leadership in the educational field I have briefly outlined. It is believed that we have in our combined Publishing and Education Society an agency of large possibilities. Around it will center the various activities of the Council's

officers and Commissions and, on their educational side, the Mission Boards. The experience of all the churches will be made available for each. Little by little, helping one another and being helped by one another, we shall come more near to our goal "to present every man perfect in Christ Jesus."

Two specific features of our responsibility call for peculiar emphasis. One has to do with the colleges and seminaries affiliated with our churches. The situation is by no means satisfactory. Noble as is our history and impressive as are our assets in this field, we are not by any means living up to that history nor realizing the full value of our assets. The problem is full of difficulty but full of vital promise. We must study it unremittingly. We must find a way to keep our churches in close and helpful contact with the college, the college in like contact with the church. We must rekindle fires of enthusiasm for Christian education which in some quarters have died down. We must give to our whole program of higher education a unity and purposefulness beyond that which it now possesses. But all these matters I must not further dwell upon since they will come before you through their appropriate channels.

I have no adequate speech with which to set forth my sense of the importance of the last specific educational responsibilities which I shall call to your attention. It has to do with the world conditions with which we are dealing and are to deal in the years ahead.

We have much to say and properly about "Pilgrim Principles." Without any foolish assumption that we have a monopoly of the tradition of freedom, democracy, fellowship and enlightenment which our nation inherits from the early life of the New England colonists, we are surely not amiss in feeling that that tradition lays upon us an inescapable, peculiar and solemn obligation to endeavor to make those principles dominant in the world. If the nations had known and heeded them, there could have been no war nor fear of war. If they will now learn and heed them, they may speedily find peace and repair the waste of these hideous years. Before our eyes a new world is coming to birth through the awful travail of war. Its people — bruised, bewildered, stupefied, yea, and some of them brutalized — must be taught what to do in and

with that new world. Who shall teach them if not the church of God — that church which, if it had taught them, had saved them from their fall? And who shall lead, if not the free churches of America? And which among those churches shall count themselves laden with peculiar responsibility, if not the churches which claim John Milton, John Hampden and Oliver Cromwell as their own — the churches whose foundations were laid by Robinson and Bradford and John Wise and Thomas Hooker?

REPORT OF TREASURER

Rev. John J. Walker
Boston, Mass.

Year Ending Dec. 31, 1916

Cash Balance Dec. 31, 1915	$3,900.16	
Per capita contributions by churches	25,790.28	
Advertising in the Year Book	245.00	
Sale of Year Books and other printed matter	349.29	
Income from invested funds	87.50	
Interest on monthly balance	55.80	
Refund on rent	325.99	
* Social Service Special Fund	1,124.25	
Sale of Tercentenary Literature	1,438.20	
From National Societies for Apportionment Fund Expenses	2,529.12	
Loan from Old Colony Trust Co.	2,000.00	
Miscellaneous	384.57	
		$38,230.16

Rent	$1,712.42	
Salaries	10,041.67	
H. C. Herring	$5,000.00	
O. E. Harris	2,041.67	
H. A. Atkinson (part year)	2,250.00	
W. W. Scudder (part year)	750.00	
Clerical Labor	4,304.01	
Office Supplies	909.20	
Furniture and Fixtures	946.93	
Postage	1,329.50	
Telephone	101.19	

*Collected and disbursed for the Social Service Commission.

Printing of leaflets and other literature	$1,166.34	
Advertising	70.00	
Travel of Secretaries	1,546.90	
Executive Committee Meetings	304.27	
Commission on Missions Meetings	1,877.53	
Other Council Commissions Meetings	628.59	
Church Assistants League	21.00	
Year Book, printing and mailing	6,132.80	
Council Minutes, printing and mailing	1,484.35	
Federal Council	374.50	
* Social Service Special Fund	1,124.25	
Premium on Treasurer's Bond	12.50	
Cuts and Posters	474.39	
Moving Expenses of W. W. Scudder	540.00	
Sundry Expense	450.18	
Miscellaneous Tercentenary Expenses	1,093.39	
Cash Balance, Dec. 31, 1916	1,584.25	
		$38,230.16

Due from sale of literature, Dec. 31, 1916	$754.82
Unpaid Bills	2,258.23
Loan from Old ColonyTrust	2,000.00

*Collected and disbursed for the Social Service Commission.

REPORT OF TREASURER

Rev. John J. Walker,
Boston, Mass.

Jan. 1, to Oct. 1, 1917

Cash Balance, Dec. 31, 1917	$1,584.25	
Per capita contributions by churches	26,631.96	
Advertising in the Year Book	119.00	
Sale of Year Book and other printed matter	136.32	
Income of invested funds	152.50	
Interest on monthly balance	26.84	
Refund on rent	381.10	
From National Societies for Apportionment Committee Fund	2,722.52	
Sale of Tercentenary Material	1,340.49	
Special Tercentenary Subscriptions Installment No. 1	4,612.50	
Miscellaneous	32.01	
		$37,739.49

Rent	$ 1,514.93	
Salaries	8,024.91	
H. C. Herring	$3,749.94	
O. E. Harris	2,024.97	
W. W. Scudder	2,250.00	
Clerical Labor	4,423.01	
Office Supplies	716.43	
Furniture and Fixtures	72.80	
Postage	1,007.50	
Telephone	110.78	
Printing of literature for free distribution	954.69	
Advertising	22.50	
Travel of Secretaries	1,511.52	

Executive Committee Meetings...	$359.61	
Commission on Missions Meetings	461.81	
Other Council Commissions Meetings	136.50	
Council Meeting	536.24	
Year Book, printing and mailing	4,753.84	
Handbooks	29.25	
Federal Council	572.25	
Tercentenary Materials — Deeds and Duties, Cuts, Posters, Lectures, Pageants, etc.	2,856.50	
Stereopticon Slides	2,117.64	
Interest on $2,000 Loan	45.50	
Petty Cash	245.00	
W. W. Scudder's Moving Expense	253.90	
Sundry Expense	379.38	
Cash Balance, Oct. 1, 1917	6,633.00	
		$37,739.49

REPORT OF COMMISSION ON MISSIONS

Three sessions of the entire Commission have been held since the Council of 1915, each covering two full days. All members of the Commission have continued in service throughout the period except that Mr. D. P. Jones of Minneapolis was obliged to resign in March, 1917, on account of impaired health. Sub-committees have met at various times, usually just before or after a meeting of the Commission. These Committees are as follows:

Organization, Field Work, Administration, Woman's Work Apportionment, Publicity.

Readjustment of Missionary Boards

Extended consideration has of necessity been given to matters growing out of the action of the Council concerning the readjustment of the structure and functions of the Mission Boards. It is assumed that a detailed account of steps taken is not desired and there is, therefore, submitted the following analysis of the existing situation:

1. The Congregational Home Missionary Society and the Congregational Church Building Society have entered into affiliation under the same Executive Committee and General Secretary. Some minor steps of a technical nature still needed to meet the Council's instructions will be taken at this meeting.

2. The Sunday School and Publishing Society deeming action on its part looking toward the creation of a Sunday School Society in New York inadvisable in view of legal considerations has made the Executive Committee of the Congregational Home Missionary Society and the Congregational Church Building Society its sub-committee on mission extension work and Secretary Burton its representative in that field. It has thus secured in essence the end sought by the Council's action. Recommendations as to steps still required will be found later in this report.

3. The field force in religious education consisting of the

Social Service Secretary and six of the staff of the C. S. S. & P. S. (the remainder being connected with the department of Sunday School mission work) are now related to the allied Boards in Boston in the manner contemplated by the Council except that financial considerations have made it impossible to put the entire force on the staff of the Education Society.

This is mainly a technical matter so far as administrative efficiency is concerned and can be readily changed when conditions permit.

Other transfers of work have been effected as planned, the Home Missionary Society taking over the churches among Southern Highlanders from the American Missionary Association, the Education Society taking the Schauffler School and the Chicago Institutes from the Home Missionary Society and Atlanta Seminary from the American MissionaryAssociation, while the American Missionary Association has taken the schools among Mexicans and Mormons from the Congregational Education Society.

In the changes thus far made no subsidies from one society to another have been necessary except that the Education Society has paid the American Missionary Association $16,000 for the year ending October 1, 1917. Further financial adjustments will need to be effected but it is believed they will not present grave difficulties.

It is a matter for hearty gratitude that these changes have been brought about with so large a measure of unanimity of judgment and with such substantial harmony of spirit. Not less noteworthy and gratifying is the fact that though the process of making these readjustments has extended over a series of years and has of necessity made a large claim upon the time and thought of missionary leaders, there has been no slackening of effort in any department and for most of the organizations concerned some increase of income.

These and other favorable features of the situation confirm the Commission in its belief that the plan of readjustment adopted in 1915 is projected upon right lines. It has printed in a leaflet called " An Adequate National Missionary Organization " an analysis of the aims sought in the present organization and of the reasons for the adoption of its various features. This will be sent on request.

The Commission asks from all the churches of our fellowship an increase of prayer for these world-wide responsibilities and such generous and sacrificial gifts as shall speedily lift the annual total from the $1,500,000 now received to the $2,000,000 goal set before us in the Apportionment Plan. It asks too that the young men and women of the churches will freshly consider the call to life service in mission fields, at home and abroad. Let each year of this Tercentenary Period record an increase in the devotion of life and treasure until in 1920 we are able to say — "We have workers enough to carry strongly all our present obligations and income enough to meet their needs."

Completion of the Process

As already stated, a few minor steps are still required in order to complete the task undertaken. None of these calls for special mention except those related to our Sunday School work. Assuming that the Council will desire to know the grounds upon which rest the recommendations to be offered later, the Commission offers a brief analysis of the situation.

There are two obvious types of service which may be rendered the Sunday School interests of a denomination by national agencies.

(*a*) An educational service including the furnishing of printed helps, the introduction of sound standards of teaching and the formation of true ideals of the ends to be sought in Sunday School work.

(*b*) A missionary service consisting of the planting and fostering of new Sunday Schools. This may be done by the national agency unaided or it may be done by that agency in cooperation with individual local churches.

These two services have in our denomination been combined under the care of the same agency, viz., the Congregational Sunday School and Publishing Society. Notable work has been done in both fields. It is in no sense a criticism of men or measures to point out that there are to be found in the history of recent years distinct reasons for thinking that the alignment above named is not the wisest possible. These are:

1. The patent overlapping of effort as between the Sunday School mission force and the Home Mission force. This overlapping resulting always in waste of effort and sometimes as well in personal friction has compelled the introduction in many of the newer states of a system of joint representatives, the Sunday School force and the Home Mission force becoming partly or wholly identical. While this has been a wise step to take, it has afforded only a partial remedy, for reasons to be given later

2. The relatively small development of branch Sunday Schools in the older parts of the country and of the spirit of aggressive extension among our Sunday Schools in general is conspicuous. As a result, in the territory in which fully four-fifths of our churches are found there has been only a minimum of growth in the number of Sunday Schools or the number of scholars enrolled.

—3. An all too tardy acceptance of high ideals and adoption of sound methods by our Sunday Schools. A painfully large number still use lesson helps of an inferior type, sing cheap hymns set to cheaper music and hold in defiance all the laws of pedagogy and spiritual achievement in their methods of teaching and action. If proof of this is needed by any one it may be seen in some measure from the fact that the net growth of the membership of the denomination during the period 1910–1916, viz., 64,714, was drawn by letter from other denominations to the extent of 52,041 persons. If we had been markedly successful in moulding the thought and character of the children in our Sunday Schools, the accessions to membership from that source would have entirely changed the figures just named.

These and collateral weaknesses in our existing situation, let it be said again, are not a reflection either upon the policy or the force of the Congregational Sunday School and Publishing Society. They have done the best that could be done with a faulty system. Their ideals have been high, their labors abundant and their methods, as a rule, well chosen. But they have not been so related to other denominational activities as to enable them effectively to mould the Sunday School life of the denomination.

Some perception of the difficulties just named led the Com-

mission to recommend to the Council of 1915 that the two forms of service, the educational and the missionary, be separated, the former being discharged by the Sunday School and Publishing Society and the Education Society working in a coordinated relation and the latter by a Sunday School extension agency closely articulated with the extension agencies (Home Mission and Church Building) located in New York. This recommendation is now reaffirmed and resolutions will be offered providing in detail for the complete adoption of the plan.

The following statements will give, it is hoped, despite the highly technical nature of the problem in hand, a clear picture of the actual working of the plan contemplated by the resolutions just referred to and of the way in which it may be expected to correct the defects of our present system and in process of time enable us to accomplish the larger results for which our Sunday School leaders have been striving.

First of all let us get before our eyes the two forces which are to represent us and the functions they are to discharge. In Boston, connected with the Publishing Society (from whose title it is suggested that the words "Sunday School" be dropped), there will be as now a staff of editors engaged comprehensively in the production of printed matter to aid the churches in developing a thoroughgoing program of religious education. In this printed matter Sunday School helps of various types will have a prominent place.

Working side by side with these and under the same General Secretary and Board of Directors, but having their formal connection with the Congregational Education Society, will be a staff of field specialists in religious education. Some of these will confine their work to a particular department. Three such departments are in immediate view, viz., Missionary Education, Student Welfare, and Social Service. Others will cover a wider field dealing with the whole range of the educational work of the local church, including organization, worship, evangelistic training, the enlistment of children and young people in expressional activities, etc. In the service rendered by this group the Sunday School will naturally have a prominent place. All field workers of every department will aid, as may be feasible, in the editorial task, their direct

contact with the churches enabling them in a peculiar way to know and to meet the local needs.

To the educational staff thus created, the churches and Sunday Schools of the denomination will look for leadership in the total field of religious education. The setting of standards, the proposal of methods and the creation of helps will rest with it. Moreover, this staff will be charged with the duty of initiating and prosecuting all effort for developing the educational effort of the churches. In so doing they will use many agencies as later indicated. But the original responsibility and authority in this field will rest with them.

In New York there will be three extension organizations; the Home Missionary Society having a field force of general workers numbering well toward a hundred; the Sunday School Society having a limited field force working exclusively in Sunday School Mission lines but having also a share in the direction of the activities of a much larger number who also serve as home mission representatives; and the Church Building Society with a small field staff.

These three agencies with a single General Secretary and Board of Directors will be comprehensively responsible for the whole range of our extension work, which means, it should be observed, not merely the planting of new organizations, but supporting the weak spots in our structure and fostering wherever feasible the interests of expansion.

With these two forces before us, it remains to ask what relation is to exist between them. That the relation must be intimate and reciprocally helpful goes without saying. It is out of the question for the mission agencies of a denomination to do their work in unrelated fashion. But in just what way can each serve the other? On the side of the educational force, the service rendered must definitely recognize the fact that while the church and Sunday School are educational forces, they are such for a specific and unique purpose, namely, that of winning disciples to Jesus Christ and building them up in Him. The evangelistic motive must therefore be implicit in all educational activities and their plans must be shaped to reenforce the efforts of the extension workers at every point.

Quite as distinct and much larger in volume is the service

which the extension force can render the educational workers. Not only must it recognize the value of educational ideals and processes but it must strive in the most definite way to give them effective lodgment among the churches. Each member of the extension force and the force as a whole will stand in a lieutenant relationship to the educational specialists. They will loyally accept the leadership of these specialists and endeavor to carry out their plans. They will thus constitute an important though by no means an exclusive channel through which these specialists may reach the churches. How necessary such use of the extension force will be appears at once when it is remembered that a little group of eight or ten or twelve field educational specialists cannot possibly reach in personal contact six thousand churches scattered over 6,000,000 square miles of territory. In the recent past there have been for the five thousand churches of the North between the Atlantic and the Missouri River only five or six men thus engaged. Inadequate as is this force, it is hardly feasible to increase it at any early day. It must multiply itself through the aid of men whose primary responsibility is in another field but whose daily contact with the churches will none the less enable them to exercise a powerful educational influence.

It remains to say what in the judgment of the Commission may be expected in the long run to result from the effective working of the plan outlined.

1. A thoroughly unified organization of the total leadership of the denomination in the field of religious education.

2. A broad and balanced program on the part of that leadership, the field of Sunday School pedagogy being given its proper setting in the total educational task of the church.

3. A similar completely unified organization of the extension force with elimination of occasion for personal friction and loss of power.

4. An intimate interlocking of effort between the two forces, each having recognized initiative and authority within its own field, but lending itself to the other for supplementary service and moral support.

5. A distinct increase in the outreach of Sunday Schools connected with our older and more resourceful churches to the end that they may, whether through branch schools or

their own numerical growth, more adequately serve the population which in most communities is steadily growing, being reenforced from many lands and tongues.

6. Such continued prosecution of the work of planting Sunday Schools in frontier regions as the future development of our country may call for.

7. The lifting of the level of the whole life of our churches of every type through their closer linking with a total denominational program, in which a richer worship and a broader educational ideal shall be matched by missionary outreach and evangelistic fidelity.

Deputation Study

In a second section of this report the Commission presents with a word of introduction an extended review of Congregationalism in the South, submitted by a Deputation, who studied our work in that region in the spring of 1916. It is believed that a careful reading of this review will reveal the large possibilities of this feature of the Commission's service.

Similar Deputations should be sent as soon as expedient to visit the colleges affiliated with our churches, to study our work among Indians, Mexicans and Orientals, to examine our Home Mission interests on the frontier, in cities and among immigrants and to visit our missions in lands beyond the sea. The workers in all these fields will be encouraged by this evidence of denominational interest in them, the executives of our mission boards will have the benefit of the impressions of those who see their responsibilities from a detached viewpoint and the churches will be made more largely acquainted with the nature of the tasks they are prosecuting. Such a series of deputation visits will call for the expenditure of an amount of money not now available. The Commission is reluctant at this time to recommend measures for securing such larger sum. But it does ask that the matter be earnestly considered and if its judgment of the importance of this question be confirmed by the Council, that early action be taken in conformity therewith. Certain recommendations related to the report of the Deputation to the South will be later submitted.

The Tercentenary Program

At the meeting in 1915 the Commission presented to the Council in general terms its judgment that the Tercentenary of the landing of the Pilgrims should be celebrated not only by a meeting of the International Council in 1920, but by a fresh dedication of life and treasure to the work of the Kingdom of Christ. The Council approved this judgment and instructed the Commission to develop its plans and make report in 1917. At that time it had not occurred to the Commission that there would be any necessity of aggressive activity prior to the meeting of 1917. Not many weeks passed, however, before it became evident that there would be important advantages in inaugurating certain forms of effort at once. After consultation with the Council's Executive Committee, its Commission on Evangelism and the Executives of our Mission Boards, the Commission reached the conclusion in March, 1916, that it would be carrying out the spirit of the Council's instructions in proposing to the churches immediate enlistment in a " Tercentenary Program." This proposal has been received with great favor and after a year of active effort in the promotion of the program, it is believed that a decided majority of the churches have in one measure or another put themselves in line with this plan for a concerted emphasis upon certain great duties.

The nature of the Tercentenary Program and the suggestions presented to the churches as to methods of carrying it out have been so widely announced that space is not taken in this report to describe them. The financial aspects of the matter have been placed before you by the Executive Committee of the Council. The detailed conduct of the effort to promote the program has, during the past biennium by request of this Commission, been assumed by a special body known as the Tercentenary Commission. For the future, in view of the reduced amount of work involved and in view of possible confusion with the Pilgrim Memorial Fund Commission, later recommended, it appears wiser that the first four items of the Tercentenary Program be under the care of a sub-committee of the Commission on Missions, aided by a cooperating committee of missionary executives.

The Pilgrim Memorial Fund

Pursuant to instructions of the last Council, the Commission has announced that one of the aims of the Tercentenary period would be the creation of a great Memorial Fund. As instructed, the Commission has not committed the denomination in any way as to the amount or purpose of this fund and now brings its recommendations on these points before the Council for its action.

A very large amount of time has been given this subject and the advice of many groups of denominational leaders has been sought. Naturally there was a wide diversity of judgment as to the amount which might suitably be chosen as a goal. In fixing upon $5,000,000 as the sum to be recommended, the Commission has named what is practically a minimum figure. Very few, if any, of those consulted, believed that a smaller amount should be selected. It is believed that on the one hand $5,000,000 represents in a dignified and worthy way the significance of the anniversary. On the other hand, it is entirely within the ability of the denomination if there be a genuine and earnest desire to secure it.

As to the purpose to which the proceeds of such a fund should from year to year be devoted, there was at the outset a similar division of opinion. Most of those having to do with the matter began with the presumption that the fund should be composite in nature, all our denominational missionary obligations being included among its objects. As the discussions of the past three years have proceeded, there has been a steady swing of conviction toward the plan of choosing some single cause and devoting all the proceeds of the fund to its promotion. The Commission came at length with substantial unanimity to this view and believes that the great majority of those whose thought upon the matter has been ascertained are of the same mind. The grounds on which a recommendation in this sense is offered are mainly three.

1. It is a practical impossibility to frame a composite objective which shall have proportion and logical reason for existence. An artificial and arbitrary quality would necessarily mark it. Moreover, the claims of the various organizations, national and state, missionary, administrative and

educational, are so numerous as to be entirely bewildering. It may be doubted whether any two persons trying to combine them into a composite goal could agree upon the same result.

2. There is every reason to believe that those to whom appeal shall be made for gifts will be interested in a single clear-cut and outstanding cause much more promptly and vitally than in a blend of causes.

3. Lastly and chiefly, there is before the denomination at the present time a long-standing and pressing obligation whose discharge will go farther to promote the welfare of all the interests to which we stand committed than would any effort directly aimed toward that result. This obligation is that of giving dignity to the ministry of the Gospel of Christ and thus promoting not only the effectiveness of the men constituting that ministry but also the self-respect of the denomination and its consciousness of the high and sacred mission of the church of the living God. Many things must enter into the endeavor to meet this demand. All should be faced as opportunity offers. At the present moment, however, one form of effort has forced itself upon the attention of nearly all Christian communions. It is the effort to make at least a modest provision for the old age of the ministry. The churches have everywhere become at least partially conscious that to ask men to spend their lives in the work of the ministry on an annual income barely sufficing to cover the minimum needs of a family and then to leave them in their early old age without occupation or income is to declare in terms emphatic and unmistakable their low estimate of the message which these men have been declaring and of the ends for which the church professes to exist.

The obvious and immediate way to translate this consciousness into appropriate action is to raise a sum of money sufficiently large and representing sufficient sacrifice so as to be in itself an effective testimony against the estimate just named.

Such a fund would have concrete, practical results of the most important kind. It would hearten the ministers, lengthen their days of fruitful work and encourage young men to enter their ranks. It would thus put behind our churches, our mission work and our colleges, a new impulse of hope and

power. It would increase our primary assets of personality. It would impel us to new endeavors and strengthen us for their accomplishment.

With the view of the case just outlined, it will at once be seen that to the Pilgrim Memorial Fund Commission later recommended will be entrusted a task weighty and sacred in an extraordinary degree. With them will rest the duty of devising plans whose wisdom shall carry blessing to a long line of the generations which come after. They must devise ways and means for pressing these plans forward and then must lead us all in effecting their realization.

In fixing upon the Annuity Fund for Congregational Ministers as the object to which the proceeds of the amount raised for the Pilgrim Memorial Fund shall be devoted, the Commission has naturally canvassed various related questions. It has, for instance, weighed with care the probable relation between the sums needed for Ministerial Relief and for Annuity payments. Recognizing that under any development of events there will be for an indefinite period to come some ministers on whose behalf protection against death, disability or old age must be made by Relief Funds, it appears fair to anticipate that an adequate total of such protection will be provided by the income of endowment funds, national and state, already amounting to nearly one and one half million dollars, by legacies, and by current gifts. Not only will the sums thus available be much larger than in the past but the draft upon them will be greatly reduced because of the large and presumably growing number of men whose needs are met from the Annuity Fund.

The Commission has also re-examined with minute and painstaking care the plan of Annuities adopted in 1913. As a result there has been reached an emphatic and unanimous conviction that the plan we have launched not only has a sound actuarial basis but in its adaptation to the needs and conditions of our denomination has positive elements of strength even greater than have been recognized. Certain modifications of detail which will be proposed at this meeting by the Annuity Board have the Commission's endorsement.

In view of the far-reaching and profound importance of the

subject, the Commission has taken steps through a special communication to ascertain the mind of delegates to the Council concerning certain possible expansions in our pension policy which have been proposed and discussed.

Missionary Income

It is about ten years since the Apportionment Plan was adopted in our denomination. It seems a fitting time to review the situation in which we find ourselves and to consider what advance steps should be taken. For six years past the gifts made to our denominational agencies have appeared in the Year Book as reported by the treasurers of those agencies. The figures for these years are as follows —

1911	$1,253,372	1914	$1,237,347
1912	1,217,520	1915	1,233,990
1913	1,245,998	1916	1,321,977

While the gifts credited the churches under the Apportionment Plan thus show but slight increase, there has been considerable growth in the actual receipts of the Boards from living donors. This has been due to augmented effort on the part of the Boards to secure personal contributions. Such effort has been forced upon them by the failure to receive any distinct increase of regular church contributions. The Commission does not believe that the solicitation of these personal gifts has in any considerable measure affected such contributions. It is confident that no plan for securing missionary income can wisely ignore or seek to eliminate the element of direct contributions of individuals to specific causes. On the contrary, effort should be directed to the increasing of these gifts under plans sufficiently broad-visioned and flexible to enable the churches to discharge their corporate duty in this field. If it be asked why personal donations should not be credited under the Apportionment Plan, it must be replied that not infrequently the donor does not desire such credit and in other cases the church connection of the giver is not known. There are, moreover, many cases where individual gifts are for special objects not included in the current budget.

Last of all, it should be said that it is of doubtful wisdom that the churches should seek to credit to themselves the exceptional gifts of resourceful and generous people.

As to the educational effect of the Apportionment Plan, it cannot be doubted that it has promoted among the churches a consciousness of their responsibility for the mission undertakings which look to them for support, has secured a more just proportioning of gifts between different causes and has in some degree encouraged orderly and thoughtful methods of gathering mission funds. It has also stabilized the contributions from year to year taken as a whole.

What can be done to put new life and purpose into our financial system and to enable us to increase our gifts in a degree at least comparable to the growth of our membership and the increase of wealth? In the endeavor to secure the reaction of many minds to the questions which center around this theme, the Commission called an Apportionment Convention for the day previous to the meeting of the Council. The aim of any action taken concerning the Apportionment Plan must be to conserve the advantages to which allusion has been made and to escape the well known evils such as the tendency to regard the apportionment as a maximum, as a barrier against special gifts, or as a church function whose demands should be met in the easiest feasible way and then dismissed from the mind. If in some fair measure this can be established and the Apportionment Plan be given vitality and constructive power, it can still serve the cause of missions. Otherwise it will prove a drag and an encumbrance.

Slight changes will be recommended in the division of the $2,000,000 goal between the different causes. It should be understood, as stated in former reports, that the percentages constituting the national schedule are not uniformly applied in allocating amounts to the different states. Furthermore, state committees have been accustomed to make further changes in framing their schedules for the churches. We are thus at a far remove from a uniform system throughout the denomination. Some effort has been made to secure greater uniformity and such effort should be continued.

At the last Council meeting, the Commission was instructed to arrange if possible for a Secretary to give his entire time to the Apportionment Plan. In the fall of 1916 Rev. W. W. Scudder, D.D., was secured for this service, the major part of his salary and expenses being provided by the Mission Boards. For the year beginning October 1, 1917, he will continue upon this task, the Mission Boards providing only his salary and traveling expenses. Office rent, clerical aid and miscellaneous costs will be paid from the Council treasury. To secure economy of effort, his activities have been closely articulated with the general effort for promoting the Tercentenary Program, of which it will be remembered the Apportionment Plan is a prominent feature.

A special committee of the Commission has been for some months making a special study of Apportionment questions. The results of its study will be of service to Dr. Scudder in prosecuting his task. He will also have the aid of an advisory committee appointed by the conference of missionary secretaries.

Women's Organizations

More attention has been given the work of organizations representing the women of the churches than in the previous biennium. The annual budget of these organizations has become an imposing sum aggregating not much less than $600,000, some part of which is from endowments, legacies and gifts for special uses. The close cooperative relations between those agencies and the National Boards continue, so that there is essential unity in our entire mission structure.

The Woman's Board of Missions celebrates its fiftieth anniversary this year and the Woman's Board of Missions of the Interior the same anniversary next year. Each has been for some time engaged in the raising of a Golden Anniversary Building Fund of a quarter of a million dollars. The Woman's Board of Missions lacks only $30,000 of the total and the Woman's Board of Missions of the Interior lacks $155,000. Hearty cooperation is urged to enable both to reach the goal. The Woman's Home Missionary Federation, taking time by the forelock, began nearly three years ago the raising of $125,000 as a Tercentenary Fund for the Schauffler Training School.

About $33,000 have been secured. This task also should be pushed forward to a speedy and successful end.

Inasmuch as the various state Home Mission Unions and the National Federation just mentioned which unites them all do not administer mission activities on the field but place their funds in the hands of the National and State Boards, no separate column for their gifts has hitherto appeared in the Year Book. By agreement between your Commission and the Executive Committee of the Council, this defect will be corrected in the next issue. Opposite each church will appear, among other things, the amount given to the State Woman's Home Mission organization by that church. The sum thus recorded will, however, appear also in the other missionary columns but distributed among the various causes supported by the Women's Unions. Otherwise it would be impossible to make a complete showing either by churches or states of the amounts given for the various causes.

An arrangement has been effected between the national home land boards and the Federation by which the latter is to receive from funds furnished by its constituent state unions a small annual budget for the maintenance of a national office. This arrangement, which is already in force with Miss Edith Scammon as Secretary in charge, promises to open a new era for Woman's Home Mission work in our denomination.

Office Methods

Various questions of administration have received the attention of the Commission. Among these was a careful inquiry concerning the methods of office organization in force in the offices of the National Council and the Mission Boards. This inquiry covered questions of rent, clerical salaries, vacations, checking of receipts, safe-guarding of stocks of stamps and stamped envelopes, methods of audit, etc. The Commission is gratified to be able to report not only a remarkable similarity of method as between the different offices, but that the methods in use are in harmony with up-to-date office practice. The denomination may be assured not only that the trust funds held or used by its mission agencies are carefully safeguarded but that their business activities are efficiently and economically conducted.

A Uniform Retiring Age

At the meeting of the Commission in March, 1917, the following resolution was adopted:

> *Whereas*, there are in the service of the National Council and the Mission Boards as secretaries, treasurers, superintendents, et cetera, well toward one hundred persons whose tenure of office is normally stable and extended;
> *And whereas*, the duties of these positions are in a high degree exacting and laborious, calling for fullness of bodily as well as mental vigor;
> *And whereas*, the question of the age of retirement is often a perplexing one, both to the incumbent and the organization which he serves;
> *Resolved*, that in the judgment of the Commission on Missions there would be advantage in the adoption by all agencies of a uniform retiring age.

Pursuant to the above the sub-committee on Administration has requested representatives of these agencies to meet with it for conference upon this subject, including collateral questions such as pensions for those who are retired. The Mission Boards have responded with interest to this proposal and some progress has been made toward working out a plan of action. There is nothing final, however, to report at the present time. As will be seen, the question, while related to the Annuity Fund for ministers, is in no sense identified with it.

Publicity Matters

Attention was called in the last report to the importance and complexity of the publicity or promotional department of our mission agencies. If the church of today is to maintain its interest in missions and the church of tomorrow be trained for a larger interest, there must be ceaseless effort in this field. Through every available channel information and inspiration must be imparted. This means that scores of persons and millions of printed pages must every year speak the message of missions. To do this with greatest economy

and highest effectiveness constitutes an administrative problem of an extremely intricate nature.

The Commission has given much thought to this matter, hoping to render some assistance to our mission executives in their publicity task. Three questions thus studied may be mentioned here.

1. The co-ordination of the efforts of speakers in the field. There are about fifty State Conferences holding annual meetings and about two hundred and fifty District Association meetings either annually or semi-annually. At all these our mission interests need to be presented. In the pulpits of local churches there is equal need. Moreover, women's societies and other organizations within the church call for the services of missionary speakers. Ideally, therefore, there ought to be made within the denomination perhaps twenty or thirty thousand missionary addresses each year, of which a considerable percentage should be by those having first hand knowledge of the mission field, either as missionaries or executives. It is indeed probable that as many as six or eight thousand addresses are given by these workers as things now stand. To organize such an amount of activity, to see to it that as many addresses as possible of the best type possible are given in the places where most needed, with due effort to secure a large hearing, is an undertaking of a most baffling nature.

For some years special efforts have been directed by mission executives toward the end described. Of late a standing committee of their number called the Committee on Promotion has been studying the question. Certain advance steps have been taken and some progress made. But there remains much to be desired. There is considerable overlapping and still more of overlooking. Some churches, associations and conferences have more speakers than are needed. Some are neglected. There is no ready solution of the manifold difficulties inherent in the problem. Only by patient and long-continued effort can the higher measure of effectiveness sought be attained.

2. The wise organization of the magazine output of the mission agencies. In its last report the Commission described these magazines and stated its conviction that they should

be consolidated into a single periodical. Taking the matter up afresh during the present biennium it has had repeated and extended conferences with officers of the Mission Boards. It finds that while the Home Boards are not averse to the idea of consolidation, the representatives of the American Board and of the Woman's Boards regard such a step as certain to prove disastrous in the extreme to the foreign mission interests of the denomination.

The Commission cannot on any grounds within its own knowledge share this conviction. On the contrary, it believes that a single magazine representing all interests would be a distinct improvement upon the existing plan in long range results for the whole circle of interests involved. It is, however, entirely sure that the denomination should be guided so far as present action is concerned by the judgment of the American Board and Woman's Boards executives. In expressing this view, it is influenced not merely by its high estimate of the wisdom and devotion of those executives but also by what it deems a fundamental principle of representative democracy, viz., that those entrusted with responsible affairs should be given a free hand to the fullest possible degree compatible with the primary responsibility of the supporting body. Just as democracies cannot allow any man or group of men to exercise final authority in matters of common concern, so they cannot lightly overrule the mature and confident judgment of those whom they have asked to guard important interests.

It should be added that the American Board and the Woman's Boards, influenced by a generous desire to aid in solving a perplexing problem, have proposed, if such be the wish of the Council, and have already taken steps toward, a plan to accomplish a combination of their magazines, the *Missionary Herald, Life and Light* and *Mission Studies*. This proposal on their part is not made without anxiety lest the interests of their work shall suffer; there are practical difficulties yet to be solved. But they are willing to make the effort for the promotion of the larger end in view. It should be clearly understood that this offer was made in order to preserve a separate foreign missionary magazine in the denomination. The Commission believes that such consoli-

dation will be a decided advance step and offers a recommendation of approval.

It is the advice of the Commission that the Council give its hearty endorsement to the two missionary magazines thus contemplated and that for the period immediately before us all pastors and churches be urged to push their circulation with all possible vigor.

3. A final publicity question centers around the meetings of the Mission Boards in the years when the Council does not meet. For more than a decade it has been growingly difficult to secure a satisfactory attendance at such meetings, either from the communities where they are held or from our constituency at large. This has been felt by some organizations much less than others, the American Board having had approximate success in maintaining the former level of attendance and interest.

There is some possibility that in the case of the American Missionary Association, and perhaps the other organizations, the problem may have become more serious through the change in the voting constituency under the new Constitution of the Council. It is manifestly impossible for the Council delegates to attend at their own expense from three to five annual missionary meetings in the alternate years. While this fact has no unfavorable bearing upon the conduct of our missionary business, since all major items are expected to be passed upon at the time of the biennial meeting, it does have extremely serious bearing upon the educational value of the meetings of the alternate years.

The Commission does not believe that the data in hand warrant a positive judgment as to the course to be pursued. After careful consideration and conference with missionary officials, it is inclined to believe that best results will be obtained by holding three meetings each alternate year under the auspices respectively of the American Board, the Extension Boards and the American Missionary Association, those meetings being so distributed geographically as to make direct appeal to entirely different regions. It also believes that while these meetings should continue to be national in scope, all intensive effort for securing attendance should be limited to a radius of two or three hundred miles. Under this

plan the whole denomination will gradually be covered by a series of regional meetings, while at the same time nothing will be done to discourage the interest of those who are willing to attend from a greater distance.

In the plan just outlined, no mention is made of the interests of religious education and ministerial aid. At first sight it might seem wise to propose that the agencies representing these interests meet in connection with one or the other of the three meetings. There are, however, difficulties connected with such a plan more serious than in the case of organizations closely kindred in type of work and grouped under a single management, as in the case of the Extension Boards. For this reason and also because the Publishing Society, the Education Society and the Board of Ministerial Aid serve all the interests represented by the Boards, it appears to the Commission wiser that in the programs of the three annual meetings above recommended place be made for the interests just named by invitation of the agencies responsible for their arrangement.

Work for Negroes

In the report of the Deputation to the South emphatic attention is drawn to the meagre support given by our churches to the work of the American Missionary Association among the Negroes of the South. In the judgment of the Commission the language used is none too strong nor the step proposed in any sense an extreme one. There is an inheritance of obligation in this field which we dare not ignore. The denomination which furnished pioneer champions of freedom for the slaves, which led the way in planting schools among the poverty-stricken and helpless freedmen, which proudly claims to be superior to distinctions of race and color, must not slacken in its zeal for the welfare of the 10,000,000 of Africans who are slowly and painfully pushing their way out into a larger life. The need of larger resources is immediate, peremptory and oppressive. The plants and equipment of our schools are sadly inadequate. The salary scale of the teachers is shamefully low. Funds for needed extensions are entirely lacking. There ought to be added during the coming year by special

gifts for the current use of the American Missionary Association not less than $50,000. The Commission hopes that the Council will give unanimous approval to the resolution submitted on this point and that the churches will vigorously put it into effect.

National and State Organizations

The process of developing our national denominational organizations has been paralleled by a similar development in many of the states. The necessity of mutual understanding and logical articulation between these two sets of organizations has long been evident. In some degree these ends have been secured. Ten years ago the home mission interests found a *modus vivendi* which satisfactorily continues to the present. Other interests have effected provisional adjustments here and there. There is great need, however, for a comprehensive study of the situation, the adoption of principles having bearing upon its main aspects and the application of those principles as far and as fast as experience reveals the way. The Commission has thus far been too heavily burdened with other matters to give this subject a major place in its deliberations. It is prepared, however, to give the subject special attention during the coming biennium in conference with state leaders and with any other Commission of the Council charged with cognate matters.

Rev. W. R. Campbell,
Pres. D. J. Cowling,
Mr. H. W. Darling,
Miss Sarah L. Day,
Rev. Wm. H. Day,
Rev. Albert P. Fitch,
Mr. Burton P. Gray,
Rev. Archibald Hadden,
Rev. H. C. Herring,
Mr. Dyer B. Holmes,
Mr. Frank Kimball,
Pres. Henry C. King,
Mr. Roger Leavitt,
Rev. Charles S. Mills,
Rev. Edward M. Noyes,
Rev. Carl S. Patton,
Rev. W. L. Phillips,
Mr. John R. Rogers,
Mr. Arthur L. Shipman,
Rev. J. T. Stocking,
Rev. Clarence F. Swift,
Mrs. Williston Walker,
Dr. L. C. Warner.

REPORT OF COMMISSION ON MISSIONS

Section 2

Congregationalism in the South

In submitting to the Congregational Churches, with its approval, the report which follows, the Commission on Missions desires to make a statement concerning the purpose of the appointment of the Deputation to the South and the results of its inquiries. The Commission, having been created by the National Council for the purpose of aiding the denominational missionary agencies in developing and coordinating their work, has felt from the beginning that the proper discharge of its task must include a study of the activities carried forward in the various fields. It was soon perceived that this would mean among other things personal contact with work and workers through duly chosen representatives.

Pursuant to this conviction, and as a first step in what it is hoped will prove an extended series of visits to those who represent us in different parts of the world, a Deputation of four men was appointed last March to visit Congregational Churches in the South. The persons so appointed were: Hastings H. Hart, LL.D., Director of the Department of Child Helping of the Russell Sage Foundation, New York City; Professor E. C. Norton, Dean of Pomona College, Claremont, California; Mr. Charles W. Davidson, a business man of Boston and a member of the Congregational Church, Newtonville, Massachusetts; and Rev. Hubert C. Herring, D.D., Secretary of the National Council.

The purpose of the trip was threefold —

1. To convey to our fellow Congregationalists in the South the greetings of the denomination and to assure them of its sense of the significance of the work they have done and are doing.

2. To gather impressions concerning local situations, general tendencies, unmet needs, questions of policy, et cetera, and so far as these impressions should be deemed relevant to the work of our mission agencies to report them to the officers and directors of those organizations.

3. To communicate to our constituency at large their judgments concerning the progress of our southern work with some appraisal of its importance and estimate of its possibilities.

The Deputation entered upon its task March 16, 1916, and continued until April 22. The points visited were in Virginia, North Carolina, Georgia, Florida, Alabama, Louisiana, Mississippi, and Tennessee. The services of the three gentlemen not connected with the Commission were without cost to the denomination. For this expression of generous interest in our common undertakings on their part and on the part of the institutions with which they are connected the Commission desires to express its hearty gratitude. The expenses of the trip were borne by the Council treasury.

Inasmuch as the subjoined report deals only with the third of the duties above suggested it should be stated that the Deputation has reported to the Commission that it visited some twenty schools and fifty churches and in the course of its trip gave nearly one hundred and fifty addresses before groups, larger and smaller, of our southern fellowship. In order to cover so large an area and visit even briefly so many institutions it was necessary for the Deputation to divide, usually into two groups, the whole party coming together only at specially important points. It was thus able as fully as the period covered by the trip permitted, to discharge the first of the duties above named.

As to the second, the Deputation has placed in the hands of the missionary organizations representing Congregationalism in the South some twenty written memoranda dealing with questions of policy, local situations, inter-relationships, et cetera. In addition, personal conferences have been held between members of the Deputation and officials of the Congregational Home Missionary Society and the American Missionary Association, the two agencies mainly responsible for the conduct of our work in the South; and with reference to one matter of large importance with the Congregational Education Society.

The Commission earnestly hopes that this report may have a wide reading and that our pastors and churches everywhere will, with quickened interest in this important portion of our

denominational responsibility, take resolute steps to give it that large place in their thoughts and plans and support to which it is entitled. Congregationalism has been admirably disinclined to press its interests in any quarter for the sake of denominational advantage. In times past this disinclination has sometimes been in danger of passing into a minimizing of our denominational obligations. Presumably the present is not free from that danger. Our defence against it must be found in a constantly renewed realization of the importance of the principles for which we stand, the limitless need of our fellow-men in every quarter of the globe and the sacrificial service to which we are summoned by our divine Master.

For the Commission on Missions,

HENRY CHURCHILL KING,
Chairman.

JAY T. STOCKING,
Assistant Secretary.

REPORT OF DEPUTATION TO SOUTHERN CONGREGATIONAL SCHOOLS AND CHURCHES

To the Commission on Missions:

Your Deputation in presenting to you, and through you to the Congregational Churches, the impressions of its recent trip, desires to express its gratitude for a privilege which, though it involved exacting labor, brought abundant reward in enlargement of acquaintance and wider knowledge of the work which is being done for the upbuilding of the Kingdom of Christ. The generous welcome and multiplied courtesies extended by fellow-Congregationalists throughout the South made the journey a constant pleasure.

Southern Congregationalism must necessarily be studied in sharply divided departments. The necessity of this will be at once perceived when it is remembered that we have churches composed of Negroes and churches composed of white people with their separate state organizations and schools of every grade from kindergarten to college for both races. Moreover, certain groups, like the Highlanders of the Southern Appalachians, call for separate consideration because of the special conditions under which they live. The study ought also to be undertaken with some just realization of the resources and progress of the southern states. Your Deputation, therefore, begins its report of impressions received with a brief account of what the words "the South" mean at the present time. Here and elsewhere in its report, the Deputation is greatly indebted to Rev. John M. Moore, D.D., Secretary of the Home Mission Board of the Methodist Episcopal Church, South, whose recent book, "The South Today," is of peculiar value for our purposes, since it enables us to see southern conditions and problems through the eyes of a broad-minded man born in the South and identified with all that is best in its life and work. It should be added that Dr. Moore's statistics cover the sixteen states where slaves were held before the war, thus including Oklahoma and Missouri. Although the geographical definition of "the South" thus offered contains territory not usually included and cannot

be regarded as satisfactory from most points of view, it answers the purpose of the preliminary portion of this report perhaps better than a more restricted definition would do.

In the area thus bounded the population in 1910 was divided as follows:

White people of American parentage	20,643,613
" " " foreign birth	927,386
" " " " parentage	1,687,065
Negro population	8,781,215
Indian "	110,000
	32,149,279

The student of these sixteen states is therefore considering nearly one-third of the total population of the nation and much more than a third of those not foreign by birth or parentage. It should also be noted that these states contain about one-third of the white population of American parentage in the entire country. The region contains 925,028 square miles, which is a trifle over one-fourth of the total area of the United States.

However viewed, it is a section of large significance. Industrially, socially, politically, educationally, its problems and possibilities are of the gravest import to the nation and the world. Those responsible for the policy and program of any type of organized Christian effort cannot escape asking themselves with insistent earnestness what service they can render the South and what service the South can render to the ideals they cherish. The same thing can be said of any other important and measurably homogeneous section of our country. Dr. Moore justly remarks concerning his own study of the South:

> " As a component part of our common country, and not very different from the rest, the South is simply one of the units into which the national domain is divided by natural lines and normally developed conditions. This study is not meant to establish the independency, the separateness, the peculiarities, the unique capabilities, or the unusual needs of the South or its people, but to present a succinct yet informing statement of the present economic, social, and religious conditions of the people, the forces that are at work, and the seeming potentialities and tendencies of this vast and important section of the United States. A similar study might be profitably made of other sections, such as New England, the Northwest, or the Great Lakes region. The American people of today do not know their country, and it can no longer be studied as a whole."

It is with such view of the case that your Deputation has sought to assemble the facts and considerations which bear

upon the duty of the Congregational type of Christian thought and life in the South.

No one can travel through the South in observant mood without becoming conscious of the rapid progress which is being made in all fields of effort. This is so generally recognized that it does not call for extended illustration. A few figures showing the growth along industrial lines may be taken as indicative of what is happening in all lines. The estimated value of property in the South increased from $21,519,000,000 in 1904 to $43,473,000,000 in 1912. The growth in property valuations in the South for the period 1880–1912 was 378.8 per cent., the increase in the rest of the country being 317.6 per cent.

As illustrating the enormous economic advance of the nation in thirty-five years and the generous share of such advance found in the South, Dr. Moore says:

"The South has now $7,000,000,000 more capital invested in manufacturing, $108,000,000 greater value of mineral output, $866,000,000 greater value of farm products, is cutting 3,483,000,000 more feet of lumber, has a greater railroad mileage, and has $765,000,000 more banking resources and $225,000,000 more deposits in financial institutions than the whole country had in 1880. The South is cutting more than half the lumber in the entire country; it virtually monopolizes the cotton seed industry; it makes seventy per cent. of all the commercial fertilizers manufactured in the United States, having an annual value of $105,000,000; it mines practically all of the country's output of phosphate rock, sulphur, fuller's earth, pyrite and other basis materials, and it has in its beds seventy-five per cent. of all the coal in this country suitable for coke that is used in smelting."

In manufacturing, the growth of capital invested from $159,496,592 in 1860 to $2,855,375,275 in 1910 reveals the difference between the South of today and the South of ante-bellum days. Even more impressive are the facts concerning the cotton mill industry of the South. Quoting again from Dr. Moore:

"The South spins twice as much cotton today as the nation spun in 1880. She had 11,859,000 spindles in 1912 and has been increasing the number continuously, having added 454,804 in 1915. In 1909 the South's capital invested in cotton mills was about nine hundred million dollars. Massachusetts leads all the states in the number of spindles, having in 1910, 7,391,671, but South Carolina comes second with 3,760,891, North Carolina third, with 2,958,235, and Georgia fourth, with 1,774,967. The South uses in her mills more cotton than all the remaining states. Massachusetts in 1910 used 1,244,614 bales, North Carolina 754,483, South Carolina 690,834, Georgia 529,726. The United States consumes in the cotton mills about five million bales annually. The South's cotton crop in 1914 was seventeen million bales of about five hundred pounds each."

Turning from the economic to the educational and social development of the South, there will be found a similar spirit of progressiveness and the same notable results. Naturally and inevitably, however, this side of southern achievement has been obliged in some degree to wait upon economic gains. A region which is engaged in a desperate struggle to rebuild its ruined homes and factories cannot at the moment do all it might desire in recreating its social institutions.

How desperate that struggle was for the South in the years following the Civil War, the North has but dimly and unsympathetically realized. The tragic picture is thus drawn by Dr. Moore:

"The upheaval of the sixties not only wiped out five thousand million dollars' worth of their property, but it destroyed the capacity for rapidly creating wealth. They had to go in want of the enriching implements of a great civilization. They saw powerful educational institutions crowd the North, while their schools struggled and lived distressingly. They watched the growth of strong publishing houses in the North with their enormous output of great books, and the enlarging influence of fine Northern literary weekly journals and monthly magazines, while their own section went without them. They have not been unmindful of the marvelous Northern establishments with their command of wealth and their influence upon the national life. They have had to depend largely upon Northern capital to build their railroads and then sometimes endure harsh criticism because they were no better. But the Southern people have not been bitter, envious, nor ugly spirited. They loved and love the South with a devotion rarely known in any other people. They are wounded when it is criticized, but they know that criticism is possible if there are any who are inclined to expose their want and weakness. Many years will pass before there will be any large easy wealth in the South by which great philanthropy may be maintained and the needed higher institutions of learning may be established, equipped and maintained. Without them many who would avail themselves of the advantages which such institutions would afford must go lacking and only the few who can go North or East or abroad will be able to reach the great foundations of knowledge and power. These conditions will change as the nation's wealth, however held, becomes more and more available for the nation's South."

While the cramping conditions thus described are passing away, their pressure is still keenly felt. Even the rapid growth of industry which has been outlined entails burdens as well as confers benefits. On the one hand, a large amount of the profits are drained away to reward northern capital. On the other, the introduction of manufacturing centers into an agricultural region occasions serious social dislocations.

But a great company of men and women are laboring with clear vision and unselfish devotion to shape the relationships and institutions of the South into forms of beauty and power

and human helpfulness. They are developing the public school system, fighting disease, applying science to industry, promoting just race relations, building libraries, exterminating the saloon, reducing child labor, introducing prison reforms, broadening the program of the church, bringing light and power and healing to all the communities of the South. Their task is not an easy one. But they are forging ahead. They need all the help they can get. The question which Congregationalists should ask is, what can we do to help?

Congregational Churches Among White Population

In considering Congregational interests in the South, group by group, we begin with churches which minister to white people. It may be said at this point that Congregationalists have accepted the custom and judgment of the South concerning the separation of the races in church life, as in other departments of community relationship. This is not mere deference to the sentiment of the region under discussion, but represents the deliberate view of our southern Congregational leaders of both races. In reaching this view they do not for a moment maintain that the matter of race relationships is in satisfactory shape either North or South. We are still at a depressing distance from the goal of brotherly feeling and brotherly helpfulness. But as things stand, such feeling and helpfulness will be far more rapidly promoted through separation into race groups, than by an attempt to mingle the two, which is certain to prove inoperative and disastrous.

White Congregational churches are found in all the southern states except Mississippi. Their number and location are as follows:

State	Number of Churches	Number of Members
Alabama	61	3,062
Arkansas	2	502
Florida	55	2,862
Georgia	69	3,826
Kentucky	9	490
Louisiana	16	961
North Carolina	13	481
South Carolina	1	77
Tennessee	19	1,040
Texas	23	2,098
Virginia	4	348
West Virginia	2	307
Total	274	16,054

In discussing the nature and prospects of these churches no mention will be made at this point of those among the Appalachian Mountaineers. These are located mainly in Kentucky and Tennessee and will more naturally be considered later in connection with our mountain schools.

A large share of our southern Congregational churches have been organized or have come into our fellowship within the last thirty years. One of the conspicuous exceptions is the Circular Church of Charleston, South Carolina, which has maintained a continuous existence as a Congregational Church since 1680. Its story is an interesting one. It developed as the result of one of the three distinct Puritan settlements in South Carolina. The Church was made up of Puritans from Old England and New England, besides the Scotch and Scotch-Irish. Known at first as "The New England Meeting" it came to be called the "Circular" Church from the shape of the house of worship erected in 1804. Throughout the nineteenth century up to the time of the Civil War it occupied a place of prominence in the life of the South. In 1860 it had six hundred white and three hundred colored communicants. Its building was burned in 1861, but was replaced with another similar in form, which still stands. Although the membership is small, services are regularly maintained.

Of the churches listed in the above table, the larger half came into the Congregational fellowship in the '80s from a denomination bearing the name "Congregational Methodist." This denomination was one of several bodies which separated from the Methodist Episcopal church during the last century, usually in protest against some aspect of the system of oversight by bishops. Finding themselves essentially in sympathy with Congregationalism, they changed their relationship as stated. Most of our churches in Georgia and Alabama were formerly of the Congregational Methodist body. They are as a rule country churches, in a majority of cases being away from the railroad. Their membership is small, as will be seen from the table. Their resources are meagre and the range of their service necessarily limited.

Before proceeding to describe the life of our white Congregational Churches in general it seems natural to refer to the

inquiry which in one form and another is not infrequently made, viz., What is the reason for the existence of white Congregationalism in the South? What duty have we there? What possibilities of service in that region are within our reach? The answer to these questions is found in a brief analysis of the facts concerning the religious life of the South. In the first place, it should be remembered that the South is prevailingly Protestant. Roman Catholicism is a minor, though slowly increasing, factor. In the second place, the South, as compared with the rest of the nation, is a region where religion holds a large place in the life of the community. Of the 24,000,000 members of Protestant Churches in the United States, between 10,000,000 and 11,000,000 are in the South. Having 34 per cent. of the population, it has 44 per cent. of the church membership. While these figures include both the colored and white population and must, therefore, be considered in the light of the well known loyalty of the Negro to the church, it remains true that in both races and among all classes in the South organized religion holds a more prominent place than in the North.

Furthermore, it should be noted that the religious life of the South is unusually homogeneous. Wide variations of course are found. But the type of faith and life, the religious outlook and attitude have in general strongly marked common features. This is due partly to the fact that a large percentage of the people are members or adherents of the two leading denominations. These two, the Methodist Episcopal South and the Southern Baptists, do not differ greatly in numerical strength and contain not much less than half the Protestant church membership of that region. The remainder are found in the Presbyterian, Disciple, Episcopal, Lutheran and smaller bodies. Other causes easily discernible have also tended to produce homogeneity.

As to the general features of southern church life, the following quotation taken again from Dr. Moore, gives a vivid and suggestive picture.

"The attitude of the Southern people toward religion is positive, fervent and vital. Their prevailing idealism and natural warm-heartedness form a basis for a strong religious faith and background for lively religious experience. The Celtic strain in their blood prepared them for healthy emotionalism, and the Scotch element furnishes the inclination to theo-

logical thinking. The Huguenot devotion and the Church of England correctness add to the enthusiasm for fervent piety and to the regard for the orderly in worship. The type of religious life is influenced by the predominance in any community of any one of these original factors. There are twenty millions in the South outside of a religious organization, but the large percentage of these, in fact, practically all of them, have the highest respect for the Church and great cordiality toward religion. The skeptic is rare, and the outspoken enemy of the Church and religion is seldom seen. . . . The theological vagaries that afflict some sections of the country have not found any great hold in the South. The isms that prevail in some districts owe their origin and success to ignorance, and they pass with the spread of general intelligence and a faithful seed-sowing of gospel truths. They are evidences of neglect on the part of the Church. The super-natural in religion is so universally accepted as to make it practically impossible for a mere humanitarian faith to make any headway. Men want God, the God of their fathers, and God as incarnated in Jesus Christ. There is no conflict here over the deity of Jesus. Historical criticism has had rough treatment at the hands of those who thought its purpose was the overthrow of belief in the supernatural, in revelation, and in the superhuman in Jesus Christ. The scholarship, however scientific and thorough, that minimizes the divine elements in religion and life has been discounted in public esteem. The people will not have their religious foundations destroyed nor their faith diluted by extraneous doctrines. This state of mind furnishes a bed-rock for the building of strong religious life."

One does not need to share fully the mental and emotional attitude thus outlined in order to hold in very hearty admiration the organizations which have created and are now guiding the religious life of the South. Great denominations have grown up there, commanding the loyalty and devotion of multitudes of people. As in other parts of the United States, the churches furnish impulse and leadership for all the altruistic movements in society. In every department of southern life and in every community the influence of the churches is plainly to be seen.

But while thus according sincere and ungrudging honor to the type of Christian thought and life thus described, we cannot be unaware of the fact that at certain points it must necessarily fall short of meeting the needs of the many-sided and progressive South of today. It would be an ungracious task to attempt to catalogue these shortcomings. Nor could any catalogue be made which would not here and there be unjust. Fortunately, no necessity exists for attempting to make it. It is sufficient to recognize that there exist sharp limitations, such as are inevitable in any comparatively small group of denominations anywhere, and on that basis to inquire what needed contribution Congregationalism can make to the total Christianity of the South. How can it effectively

supplement the denominations prominent in the South, even as they can supplement its work and influence.

Before answering the above question another factor must be noted. It is fundamentally Christian and sensible to affirm that disciples of Christ have not only the right but the duty of expressing their faith through forms of religious thought and organized effort which appeal to them as congenial and adequate. This being true, we naturally must ask whether there are appreciable numbers of Christian believers in the South who find what they want and need in Congregationalism, with its emphasis upon freedom from ecclesiastical control, with its perception of the minor and unimportant nature of questions of ritual and modes of observing the sacraments, with its steady desire for a close fellowship between all Christians, with its disposition to minimize differences and exalt agreements, with its aversion to sectarian claims and controversies, with its high estimate of the value of scholarly inquiry, with its progressive spirit and its ready response to the movement of modern thought.

It appears to the Deputation not merely as a matter of theory but as a matter of observation that the answer to both the questions just proposed is exceedingly clear. Without depreciating the worth and achievements of other denominations, it is patent that Congregationalism has a valuable contribution not otherwise offered to make to the sum of the Christian life of the South. It is also demonstrably certain that a large and growing number of southern people are interested in the type of Christian attitude and conviction for which Congregationalism stands.

Quite irresistibly, therefore, the duty is disclosed not only of extending the hand of welcome to those who desire our fellowship, but of shaping our activities in such way as to accept and bear whatever responsibilities may be laid upon us by the providential movement of events in the region under discussion. It is precisely this which we have done in past years and are now doing. This will be best illustrated by a study of certain concrete features of our work there.

In a number of southern cities there are Congregational churches which came into existence through a division in

neighboring churches of other denominations. The following list contains most of these organizations.

City	Date of Entering Congregational Body	Number of Members
Austin, Texas	1904	205
Texarkana, Arkansas	1908	472
Key West, Florida	1892	178
Atlanta, Georgia (Union Tabernacle)	1902	129
Salisbury, North Carolina	1915	53
Portsmouth, Virginia	1905	90
Chattanooga, Tennessee	1914	263
Memphis, "	1866	172

With very few exceptions these divisions were the results of protest against outside ecclesiastical authority. Frequently the immediate occasion of the revolt was found in proceedings instituted against an honored pastor on the ground of heretical teaching. The members of the church or a substantial portion of them have declined to accept the judgment of the superior body, and going out with their pastor, have organized a Congregational church. What ought our attitude to be in such cases? Quite clearly if the pastor in question is in our judgment really unfaithful to his trust as a steward of the message of Christ, we ought to withhold our welcome. If on the other hand we share the judgment of his people who are ready to abandon the church property which they have helped to create and to join with him in the sacrifices necessary for building up another church, we cannot in honor decline a welcome. It is not permissible to forget that our fathers were persecuted even unto death for alleged heresies and that we now count their persistence and their sacrifices a title to unmeasured honor.

The case, therefore, seems exceedingly simple. If after due inquiry through orderly forms we find ourselves in essential sympathy with those who, protesting against what they consider error, seek our fellowship, we are bound to make place for them in our ranks. In so doing we should strive to utter no unnecessary judgment on our neighbors, still less to rejoice because of controversy or division within their borders. Nor need we assume that all right is on one side and all wrong on the other. But endeavoring to see things as they are we are compelled to stand for what we see, and to help others who are like minded with us to do the same.

But our duty goes much further than a mere passive welcome to those who under stress of conscience leave their former affiliations and seek our fellowship. The issues upon which we differ from the prevailing type of organized Christianity in the South are not mere matters of taste which can be courteously waived in the interest of neighborly good feeling. They go deep into the fundamentals of our thought of God, our outlook upon His world, our conception of salvation and our view of personal and social duty. Divesting ourselves so far as lies in our power of sectarian feeling, entering sympathetically as we are able into our neighbor's mood we yet stand persuaded that God is not honored nor His Kingdom advanced by much which is included in the thought and program of large groups of sincere followers of Christ, North and South. We are therefore forced by every compulsion of fidelity to witness in all suitable ways and in all feasible places to our understanding of the Gospel of Christ.

Note should also be made of the fact that in a considerable number of communities there is a sufficient group of people trained in Congregational churches of the North to make possible the maintenance of a church. While it goes without saying that unstinted encouragement should be given such organizations, it cannot be admitted that the existence of these groups constitutes the chief occasion for our presence in the South. As a matter of fact, if Congregationalism had no fundamentally needed contribution to make to the total fellowship of Christianity in the South, it would be entirely proper to urge Congregationalists removing there to ally themselves uniformly with churches already on the ground, since under the hypothesis just stated they represent a body which has nothing essential to offer for the upbuilding of the Kingdom in the region where they have cast their lot. Rejecting this hypothesis, we are not only bound to encourage Congregationalists living in the South to cherish the form of faith in which they were reared, but to urge them to share with the denomination at large in extending Congregationalism wherever it can render genuine service.

In the nature of the case, the Congregational Home Missionary Society is the most influential representative of our denominational life in the field under review. It is therefore

important for the Deputation to state what it understands to be the policy of that organization. With that policy it finds itself in entire accord. The Home Missionary Society regards itself as called upon to shape its course not merely in response to those needs of communities spiritually destitute which constitute the basis of all missionary effort, but to do this in harmony with the spirit and the special responsibilities of the denomination which it represents. It therefore takes into account all the factors of the case which have been outlined and endeavors to make its appropriations and activities express the conception of duty which they suggest. In so doing it does not find itself called to pursue a policy of aggressive expansion in the South. It does not block out its campaign of organizing churches after the same manner as in the west, where the antecedents of many of the people furnish both the justification and the possibility of an outreaching effort to enlarge our borders. The total appropriation of the Society for the current year in aid of the work of all the states contained in the table near the beginning of this section is only $34,000 out of a total home mission budget of about $600,000. While confessedly inadequate to the real needs of the work, this ratio to appropriations for other sections reveals the Society's judgment that we should proceed conservatively in the development of our southern work.

It does not, however, follow that the Home Missionary Society is making no effort to discover where its services are genuinely called for and to plant churches at such points. An attitude merely passive and receptive would, as has been suggested, be regarded by the Society as subversive of the essential nature of its trust. It therefore seeks by the continuous study of its southern field to recognize the call of duty when it appears and by strong backing of work undertaken to give it the largest opportunity of success. In general it is not attempting extension of its rural work. This is not because it is regarded as unimportant. On the contrary the prevailing agricultural character of the South accentuates the importance of the country church. Moreover, the almost universal custom among rural churches in the South of having but one service a month further emphasizes the extreme lack of provision for the religious needs of country communities.

But it is believed that the time has not come when Congregationalism can render a rapidly widening service in the rural regions of the South. Extension, therefore, is chiefly in the cities and only here and there at strategic centers and under conditions which open to us a door of real service. While in line with our whole history and the unanimous feeling of our membership we utterly decline to seek sectarian advantage, we are bound by that same history and feeling to give of our strength and substance for promoting the spread of what we deem just views of life and religion, whether within or without our fellowship. In other words, the same considerations which require us to welcome those who accept our principles summon us to the aggressive proclamation of those principles. Fortunately this need not be done in the divisive and controversial spirit. The truths we hold in common with our brethren of other communions are so many and vital that we can work side by side with them in fraternal relations provided both we and they have back of all of our differences the Spirit of our one Master.

It should be borne steadily in mind that the denomination cannot delegate all its responsibility to its Home Missionary Society. It must face the duty too much neglected of attempting to understand the nature of its task in the South, it must enter sympathetically into the problems of our churches there and must with painstaking care cherish their fellowship. If it would bear adequate witness to Christ it must give more ample support to their efforts not only in money but in gifts of time and thought and consecrated life. It must definitely put away the notion, which here and there throughout our history has wrought such disaster, that Congregationalism has a mission only to certain sections or certain strata of society. It must accept its national responsibility and in broad visioned catholic united forms of effort labor for the upbuilding of the Kingdom of God, the Republic of brotherly men.

Fortunately this report is not called upon to enter the field of prophecy. What the future of Southern Congregationalism shall be no one can assert. It is sufficient to face and respond to present duty. But there is every reason to believe that the pioneering we are now doing in the South will have such issue as our pioneering has had elsewhere. Convinced

as we are that the world's future will be increasingly under the dominance of the principles around which Congregationalism is organized, we may warrantably believe not only that those principles will find expression through many organizations in many fields, but that the denomination which for three hundred years has borne witness to them will be called on to bear a rapidly increasing responsibility throughout the land in the decades and centuries ahead.

Work in the Appalachians

In the vocabulary of missions the phrase "mountain whites" has long been prominent. The people thus described have also been widely exploited by such well known authors as the writers of "The Prophet of the Great Smoky Mountains" and "The Trail of the Lonesome Pine." This opprobrious term has come to be associated with a quaint dialect, homely wisdom, moonshining, extravagant types of religious emotion, illiteracy, poverty and feuds. This composite of ideas as it lies in many minds is grotesquely unlike the actual facts. It may, therefore, be worth while to preface a statement of the work carried on by Congregationalists for the people in question by a brief statement of existing conditions.

For many of the statistics relating to the distribution and racial composition of population and denominational connection, and data relating to the diversity of the mountain country, the Deputation is indebted to Mr. John C. Campbell of Asheville, North Carolina, Secretary of the Southern Highland Division of the Russell Sage Foundation.

The total region occupied by the Highlanders of the South includes three parallel belts of the Appalachian system extending from the southern border of Pennsylvania to the northern boundary of Georgia and some distance into Alabama. It therefore includes parts of Maryland, West Virginia, Virginia, North Carolina, Tennessee, Kentucky, South Carolina, Georgia and Alabama. The entire area included in the term contains 110,000 square miles, a little more than the size of the state of Colorado. The population within the boundaries thus described is 5,330,111. Of this number only 90,000 are foreign born and only 625,000 are Negroes. The

remainder are as to their racial origin remarkably homogeneous. In predominant degree they have sprung from the English and Scotch-Irish who very early in our history settled in large numbers on the slope of the southern Atlantic seaboard and were later pushed by various forces, economic and social, back into the mountain valleys. In this racial connection will be found a clue to at least some portion of the peculiar features of mountain life.

Of the inhabitants in the region just described, 860,000 persons live in 91 towns and cities of 2,500 or more population.

The six largest of these cities with their population are as follows:

Name of City	Population
Birmingham, Alabama	132,685
Chattanooga, Tennessee	44,604
Knoxville, Tennessee	36,346
Roanoke, Virginia	34,874
Huntington, West Virginia	31,161
Wheeling, West Virginia	41,641

In addition, nearly 240,000 people are citizens of incorporated communities of from 1,000 to 2,500 population. Thus about 1,100,000 are residents in towns and cities. Subtracting from the total we have almost four and a quarter millions inhabitants living in rural communities or small villages. Since the Negroes and the foreign-born are largely in the cities this figure covers essentially an American-born white population.

But we have not yet found out how many " mountaineers " there are. For a very large portion of the four and a quarter millions above live on farms in the valleys, under economic and educational conditions not materially different from those of many agricultural sections elsewhere in the nation. When these are subtracted the remainder will constitute the population which we have in mind when we use the term " mountaineer " or " highlander." The number of persons included in the term will depend entirely upon one's method of classifying. Roughly speaking, the figure most commonly used, viz., 2,000,000, is sufficiently exact. It does not follow, however, that all of these 2,000,000 correspond to the conventional idea of the mountaineer. They may have done so at one time, but the world moves rapidly and the Southern Highlanders are not wholly out of the world. A large number of

them have participated with the rest of us in the movement toward a common type of living and outlook.

After all deductions are made as indicated there still remains a large field for helpful service, a field whose appeal is of peculiar strength because of the intimate kinship in origin, race and ideal between the mountaineer and other historic American stocks. Before speaking of our denominational effort in this field a brief account of the conditions of life and thought in the mountains is in order.

The mountaineers are a religious people. They have intense convictions, a mystical consciousness of the unseen and a keen interest in the problems of religious thought. Needless to say they are Protestant. There are only 86,000 Roman Catholics in the entire 5 1-3 millions of the region under discussion. Of the membership of Protestant Churches only slightly less than one-half are Baptists. It must be borne in mind, however, that the Baptist churches among the mountains range all the way from the type of Baptist generally found in the North to a form of "Hard Shell" faith, not particularly different from fatalism to the uninitiated onlooker. The churches of other denominations are marked by similar extremes. Emotional extravagances and crude superstitions are common in the more backward communities. The crude and illiterate preacher, while less in evidence than formerly, is still to be found.

Morally the mountaineer varies like other groups, from a very high to a very low level. In independence and sense of personal dignity, in loyalty to his friends, in hospitality, in patience and integrity, the average is high. In the vices which spring from isolation and a limited out-look, from under-nourishment and pinching poverty, from lack of hope and aspiration, the region is sadly prolific. Many of the mountain standards of conduct are defective, although not precisely in the way and to the degree supposed by those whose view of the mountaineer's life has been formed upon stories of the illicit still and the occasional feud. Like the rest of us, the mountaineer suffers for his faults, whether they be conscious or unconscious, intentional or unintentional. Multiplied personal family and social disasters throw their shadow over him. After the manner of all the race of Adam

he has "come short of the glory of God." Especially is it true that the mountain home often falls far short of the home ideal. The intense individualism of the people and their dreary fight with poverty have operated to deprive woman of her rightful place of honor and privilege and have robbed childhood of much of the solicitous care to which it is entitled.

Economically the condition of many of the mountaineers is most precarious. For lack of capital, education and initiative, his methods of farming are exceedingly primitive. As a result the people are able to share but scantily in the necessities and luxuries produced by the world at large. Even when they have produce to exchange for these goods the difficulties of transportation and inadequate marketing facilities block their way. Long habit has accustomed them to meagre fare and rough surroundings. But it does not enable them to escape the uniform results of such conditions. An indispensable condition of progress will be the lifting of the economic level. In recent years the immense growth of the cotton mill industry in the South has drawn thousands of people from the mountains to the lowlands. While this has probably improved the financial condition of those who have made the change, it is not clear that it will prove a benefit to the mountain population as a whole. For most men the solution of the problem of making a living lies not in removal but in developing the resources at hand. The American idea that rising in the world means getting out of the class and out of the community into which you are born needs everywhere to be extirpated. The problem for the mountaineer and for those who desire to be of service to him is how to rise and to lift his neighborhood with him. A part, and an indispensable part, of the solution of this problem lies in securing economic freedom and power. Extreme poverty is the deadly foe of the finer issues of life. The mountain farms must be made to yield a more generous support in order that the mountain home and community may enter more largely into the heritage of the sons of God.

It is from this angle of view that we must approach the educational question. In this respect the region under discussion has in the past been pathetically destitute. Schoolhouses were few and far between, the buildings unbelievably

shabby and uncomfortable, the teachers incompetent, the terms short. For large numbers of mountain children even a primary education has been utterly out of the question. In the last ten years there has been a considerable development of the public school system. The awakening to the importance of education which has been mentioned as everywhere characteristic of the present South and the increase of wealth which has made the multiplying of schools a possibility have been felt in the mountains. Primary and grammar schools have been planted in many places hitherto without them. In the more resourceful portions county high schools have been provided. More than this, some increased sense of the importance of education has been diffused.

But the child on an Iowa prairie or in a New England valley would still be astonished to learn of the difference between his opportunities and those of the average child living on a mountainside in the Appalachians. All the effort which has been put forth or for a long time can be put forth will fall far short of placing adequate school privileges within the reach of every mountain child. More than this, as has been pointed out, great economic and moral changes must come before the children of the mountains can largely avail themselves of such privileges, however adequate.

Moreover, there is need of a fundamental redirection of the processes and aims of education. Too largely the schools in the mountains have followed the conventional lines of teaching, giving to their handicapped pupils a smattering of history, geography and the three R's, but failing to train them to use their powers to meet the specific needs and problems by which they are surrounded. This fault has been common to the public schools and to those conducted by denominational agencies. Both are awakening — and cannot awake too rapidly — to their mistake. Difficult and baffling as the task is, they must find a way to teach the children to live in larger joy and hope and to labor with larger results. Industrial education, already inaugurated at many points, is an essential feature of the process. But the reshaping of education must go much beyond teaching the use of tools, the art of cookery and the qualities of soils. It must become vital and practical through the whole range of its impact upon the child. If

this be declared a demand for the miraculous, the answer is that Christianity is expected to work miracles.

The Deputation shares heartily the view expressed by Mr. Campbell, to whose work allusion has already been made.

> "They" (church and independent schools) "can, if they will, realize their dream of thoroughly-equipped, altruistic rural leaders for the mountains. The effort to make it real is, for some generations to come, the special field of service for church and independent schools. For those who would undertake this special service, there is much of suggestion and inspiration in the folk schools of Denmark and in the adaptation of these schools in Norway, Sweden and elsewhere. . . .
>
> From these folk schools, permeated with cultural and religious influences, have gone forth men and women who have been leaders in winning the barren heath-lands of Denmark to fertility; who have made Europe the market for the dairy products of Denmark, and who have been a vital influence in making the life of this little kingdom as spiritually rich as it is economically independent."

With this brief outline of the situation in mind it will be readily understood why the southern mountains have appealed to the mission boards of all evangelical denominations as having a peculiar claim upon their interest. Congregationalists were early in the field. About 1884 the American Missionary Association began school work on behalf of these people. In connection with their schools it was natural to establish churches. The work grew from year to year until in the decade 1900 to 1910 it was at its maximum with some twelve schools in operation and about fifty churches. The development of the public school system and the participation of all the leading denominations, North and South, in the task have made it less necessary as well as less expedient for the Association to extend its educational work among the mountaineers. Therefore for some years in accordance with its general policy of strengthening schools which have the largest opportunity, it has been concentrating its attention upon a few institutions, and discontinuing those of less promising outlook. This limitation of effort, as already pointed out, does not in any sense of the word signify that the Association believes that the educational needs of the youth of the mountains is being sufficiently met. Unhappily there is not the slightest prospect that it will be so met for many years. But with the sharp financial limitations imposed upon the Association, of which more will be said later, the present volume of mountain work appears to be all that is proportional and

justifiable. To extend it would necessitate the effort to reach classes of the population entirely unable to carry any considerable portion of the cost of their children's schooling. For such effort the gifts of our churches do not thus far provide.

The care of the churches in the region under review has at the request of the National Council just been transferred from the American Missionary Association to the Home Missionary Society. Their number and size will be seen from the figures given for Kentucky and Tennessee in the table at beginning of this report. This step is taken in order that there may be unity of organization among all the white churches of the South.

The Deputation earnestly urges the Congregational Churches to continue and increase their support of the school and church work among our kinsfolk in the Southern Highlands as carried on respectively by the American Missionary Association and the Congregational Home Missionary Society. A later section of this report will describe the work of Piedmont College which seeks to meet the needs of the southeastern portion of the mountain area.

Churches Among Negro Population

The members of the Deputation supposed themselves already reasonably conscious of the complexity of the problem of aiding our Negro fellow-citizens to rise to the higher levels of living and thinking which so many of them desire. But they returned from the South with a greatly heightened sense of that complexity, as well as a stronger conviction of the importance of the task. In the pages which follow the effort will be to set before our constituency the nature and volume of work already in hand, the exacting demands which confront us and the pathetically inadequate response which as a denomination we have made and are making to these demands.

Beginning with our Negro Churches, we need first to get some view of their number and location, as revealed in the following table:

	Number of Churches	Membership
Alabama (Association)	20	1,666
Arkansas	1	154
District of Columbia	3	754
Florida	...	...
Georgia (Convention)	25	2,230
Kentucky	2	280
Louisiana (Conference)	16	807
Mississippi	4	286
North Carolina (Conference)	54	2,645
South Carolina	3	99
Tennessee	5	1,119
Texas	12	316
Virginia	...	...
West Virginia	...	...
	145	10,356

The churches above tabulated average 71 members per church. Recalling that in the same area we have 274 white churches with 16,054 members (nearly 60 per church) it will be seen that the churches of the two groups are on the average quite similar in size. Moreover, if compared with our churches in any of the newer states, such as the Dakotas or Montana, the average membership would be found similar in size.

The distribution of these churches between city and country is also much as in other parts of the country where Congregationalism is weak. Thirty-seven of the churches above enumerated are in cities of considerable size, thirty-four in towns of less than 5,000 and the remainder in small villages or the open country.

Any thoughtful endeavor to appraise our Congregational obligations and possibilities among the Negroes requires some knowledge of the degree to which we have made beginnings in centers of Negro population. The following table gives a list of southern cities of 25,000 and over which had, in 1910, a Negro population of 7,500 or more and which may be presumed to have now 10,000 or more. Cities marked with an "x" contain colored Congregational Churches; those marked with a "u" have recently been surveyed with reference to the establishment of such a church and adversely reported upon by the Superintendent; while those marked with an "s" are to be surveyed as soon as circumstances permit.

		City	Population 1910	Negro Population
Ala.	x	Birmingham	132,685	52,305
	x	Mobile	51,521	28,763
	x	Montgomery	38,136	19,322
Ark.	x	Little Rock	45,941	14,539
Fla.	u	Jacksonville	57,699	29,293
	s	Tampa	37,782	6,961
Ga.	x	Atlanta	154,839	51,902
	x	Augusta	41,040	18,344
	x	Macon	40,665	18,150
	x	Savannah	65,064	33,246
Ky.	x	Lexington	35,099	11,011
	x	Louisville	223,928	40,522
La.	x	New Orleans	339,075	69,262
	s	Shreveport	28,015	13,896
N. C.	x	Charlotte	34,014	11,752
	x	Wilmington	25,748	12,107
S. C.	x	Charleston	58,833	31,056
	x	Columbia	26,319	11,546
Tenn.	x	Chattanooga	44,604	17,942
	x	Knoxville	36,346	7,638
	x	Memphis	131,105	52,444
	x	Nashville	110,364	36,523
Tex.	x	Austin	29,860	7,478
	x	Dallas	92,104	18,024
	s	Ft. Worth	73,312	13,280
	x	Galveston	36,981	8,036
	x	Houston	78,800	23,929
	u	San Antonio	96,614	10,716
Va.	s	Lynchburg	29,494	9,466
	s	Norfolk	67,452	25,039
	s	Portsmouth	33,190	11,617
	s	Richmond	127,628	46,733
	s	Roanoke	34,674	7,924

The following cities have from 10,000 to 25,000 with 3,000 or more Negroes. Marks the same as in the previous table.

		City	Population 1910	Negro Population
Ala.	x	Anniston	12,794	4,570
		Bessemer	10,864	6,260
	x	Gadsden	10,557	3,435
	s	Selma	13,649	7,863
Ark.		Argenta	11,138	4,210
		Ft. Smith	23,975	4,456
		Hot Springs	14,434	3,827
		Pine Bluff	15,102	6,124
		Texarkana	15,445	5,319

			Population 1910	Negro Population
Fla.		Key West	19,945	5,515
	s	Pensacola	22,982	10,214
Ga.	x	Athens	14,913	6,316
		Brunswick	10,182	5,567
	s	Columbus	22,554	7,644
		Rome	12,099	3,758
		Maycross	14,485	6,729
Ky.		Henderson	11,452	3,016
		Owensburg	15,011	3,115
		Paducah	27,760	6,047
La.		Alexandria	11,213	5,854
	x	Baton Rouge	14,897	7,899
	x	Lake Charles	11,449	4,437
		Monroe	10,209	5,320
Miss.		Hattiesburg	11,733	5,357
	x	Jackson	21,262	10,554
	x	Meridian	23,285	9,331
		Natchez	11,791	6,700
	s	Vicksburg	20,814	12,053
N. C.	u	Asheville	18,762	5,359
		Durham	18,241	6,869
	x	Greensboro	15,895	5,710
	x	Raleigh	19,218	7,372
	s	Winston	17,167	7,828
S. C.	x	Greenville	15,741	6,319
	u	Spartansburg	17,517	6,873
Tenn.		Jackson	15,779	5,719
Tex.	x	Beaumont	20,840	6,896
		Marshall	11,452	4,997
		Palestine	10,482	3,554
	x	Paris	11,269	3,131
Va.		Alexandria	15,329	4,188
		Danville	19,020	6,207
		Newport News	20,205	7,259
		Petersburg	24,127	11,014
W. Va.		Charleston	22,969	3,086

Examination of these tables reveals the fact that 23 of the 33 large cities first listed have Congregational Churches; that two of the remainder have been recently studied and are not looked upon as furnishing promising openings, while all of the remainder are definitely before the minds of those in charge of our work as calling for careful examination. In the second group 45 cities are listed, in 12 of which there are

Congregational Churches, 2 having been recently surveyed and adversely reported upon, while 5 are to be studied as soon as possible. It is clear from these figures that we have sought to emphasize our responsibility in the important centers and that in the majority of the larger city groups of Negroes we are maintaining churches.

No extended description of the life and work of our colored churches needs to be given, since all thoughtful Congregationalists may be presumed to be familiar with the general conditions under which the colored population of the United States is working its way upward. That their financial resources are small goes without saying; barely a dozen of them are entirely self-supporting. That they are unable, save in isolated cases, to conduct a church program of breadth, variety and aggressiveness, is equally clear. That they do not, as a rule, have the ear of any large section of the colored population, any one who knows the prevailing Baptist or Methodist bias of the overwhelming majority of Negroes will at once assume. On the other hand, these churches stand unqualifiedly and loyally for the type of faith and life represented by our denomination. Their emphasis on character as the central concern of the church and their disapproval of the empty emotionalism which has in the past been so prominent in the Negro churches are entirely in line with the Congregational outlook. Their appreciation of the value of knowledge and the necessity of making the church an educational as well as an evangelistic agency is equally in evidence. The ministers of these churches are heartily loyal to our denominational interests and anxious to further them. The rank and file of the members, though necessarily less informed, are in their sympathy and purpose equally loyal.

Some account of the lines of policy upon which our church work among colored people is conducted appears to be called for. These have been determined in the past almost entirely by the American Missionary Association. At the present time, some increase of denominational consciousness among the churches and a corresponding disposition on the part of the denomination as such to face its responsibilities are operating to divide the responsibility which the Association has hitherto borne. But broadly speaking, the Association still

speaks for the denomination. The features of its policy and plans which call for mention are the following:

1. A minimum of emphasis upon sectarian advantage or claims. The Association holds, as it has always held, that to introduce more of sectarianism into a population, already over-weighted with that commodity, would be to misrepresent the spirit of Congregationalism. It is, therefore, entirely averse to the establishment or maintenance of a church for reasons exclusively denominational. It seeks rather for reasons which spring from consideration of the larger welfare of the colored people.

2. A prime regard for quality rather than quantity. Great congregations of Negroes may be found everywhere in the South. If these could be duplicated under the power of an ethical, rational and spiritual type of Christianity, it would be wholly desirable. But to duplicate them at the cost of the sacrifice of these ideals the Association believes impossible to contemplate, even as it would be beyond our power to accomplish. This is not to say that the Association regards our colored churches as illustrating in so ample a way as could be desired the qualities sought. But it holds steadily to its ideal and aim.

3. Painstaking investigation of community conditions. The Association has in recent years adopted the rule that a social survey of the population to be served shall be made before a decision for or against the establishment of a church is reached. It is also endeavoring in the tentative way which conditions and resources permit, to have the churches under its care undertake community service such as an intelligent study of conditions may suggest.

4. An educational leadership and oversight. By recent changes a much ampler force of superintendents has been provided. Four men now give their whole time to this task and, by specializing of study and interchange of effort, are endeavoring to give our colored churches needed leadership in developing a fully rounded program of life and service.

To the members of the Deputation these principles of procedure appear entirely sound. They can easily believe that there would be a larger number of Negro Congregational Churches in existence if a different policy had been followed.

But that under a narrower policy we could have rendered a larger service, they cannot believe. Moreover, they are convinced that the American Missionary Association has succeeded upon the lines described in creating a body of churches genuinely homogeneous with the denomination and, as has been said, thoroughly loyal to it. The proof of this, if proof were needed, may be found in the steady pressure which our colored pastors have in recent years brought to bear upon the Association on behalf of a more aggressive program of denominational extension. An expression and example of this may be seen in a memorial adopted by the State Association representing the Negro Congregational Churches of Alabama in March, 1916, and presented to the Deputation. In condensed form this memorial is as follows:

I We respectfully but strongly urge upon the American Board the wisdom of adopting a policy which shall seek actively to enlist in the work of the redemption of Africa the highest type of Negro men and women trained in our Congregational Schools and Churches and thus prepared for missionary service in our Fatherland. We believe that such a policy will fit into the Divine plan which permitted our forefathers to be brought to this land and become Christianized and trained, that through their posterity Africa might be enlarged and redeemed.

II We regret what seems to us the tendency and in some quarters the policy to divorce our schools from our denominational control and influence as they grow stronger financially. It is common knowledge that in carrying out this policy we have lost some of our strongest schools, and if we read aright the signs of the times, we are now in the process of losing others. This is fatal to the best interests of the people, as it is of the denomination itself. The real work of the A. M. A. schools has been the value and emphasis placed upon Christian character and upon spiritual things. To allow this spiritual idea to disappear and our institutions to become secularized would be an irreparable loss. And yet that is what inevitably takes place as our schools in the pride of increased endowment and material growth are released from the guiding hand of the denomination.

III We believe that the time has come here in the South for a forward movement in church extension. We hail the appointment of Negro Superintendents as a long step in the right direction, and we urge our denomination through the A. M. A. and the Church Building Society to push this phase of our work. The Negro church through the other denominations has largely failed to reach the Negro. Reformation must come from without. The suspicions with which Congregationalism was once regarded have disappeared. These facts furnish the greatest opportunity our denomination has yet found in the South. We have been raised up for such a time as this. The South, black and white, needs the liberty, breadth of view, culture, and spirituality which Congregationalism has to give.

IV We emphasize what seems to us to be the need of a more vital union between our churches and our schools. In order to conserve what we have gained through the struggle of half a century and at the same time to enlarge our borders, there must be a tightening up of

our denominational machinery. Without becoming sectarian we urge greater care in the selection of teachers for our schools and colleges. Missionary zeal, spiritual vision, denominational loyalty and a sympathetic understanding of the Negro, quite as much as mental and moral preparedness, should be a part of one's equipment for this work.

V We here record our deep and abiding faith in the A. M. A. as the agency through which the larger work of the denomination is to be done for the Negro here in the South. Its work in the past, its knowledge of present conditions and its vision for the future all attest its fitness for this tremendous task — a task so big and vast as to make what has been accomplished seem but a mere scratch on the surface.

VI Finally, we suggest to the denomination the wisdom of manning one of our highest institutions of learning entirely by Negroes. We urge this upon the following grounds: —

1. As an expression of the denomination's faith in the Negro as a man — no more, no less.
2. As an expression of the denomination's faith in the efficiency of our schools. If the Negro cannot be trusted with these responsibilities, he is either by nature mentally or spiritually, or both, unfit for work calling for spiritual insight, initiative power and administrative ability, or else our schools have signally failed of their highest mission, which is to train a group of leaders who shall be able to take up and carry to completion the work so well begun.
3. As an inspiration to the Negro boys and girls who have so long seen positions of responsibility and trust held by white men that there is great danger of their reaching the conclusion that their race is lacking in the higher powers of mind and zeal which fit men for big tasks. Such an impression would, to a degree, stifle ambition and discredit the race in the eyes of our young people when our schools should in every possible way seek the opposite.

The vigor of this memorial and the breadth of its vision speak for themselves. The Deputation responds heartily to the spirit and aspiration which they express. It has ample reason to believe that the American Missionary Association responds in like way. No more convincing proof of the value of the Association's work could be offered than the fact that men trained under its influence cherish such ideals and are capable of giving them so effective expression. It does not follow that the way is now open to follow all the suggestions made. Upon some of them this report will later on have comment to make. As to all of them, it confidently believes that they will receive continuous study by the bodies concerned and will be followed wherever ultimately found wise and feasible.

A final word should be said concerning the missionary relationship of the Negro churches. When it was decided by the Commission on Missions to recommend that church work among the Southern Highlanders be transferred from

the American Missionary Association to the Home Missionary Society, the question was naturally broached whether a similar transfer of the Negro churches should not be made. The judgment of the Commission was in the negative. The Deputation finds no ground in its observation or reflection to question the wisdom of this decision. The intimate connection between our Negro schools and churches suggests that they be related to the same agency. The difference between the problems confronting the Negro churches and those of the white churches points to the same conclusion. The preference and judgment of Negro Congregationalists are believed by the Deputation strongly to confirm the presumption thus created. If a change is to be made, it should be at a future time and in view of a different set of facts.

Schools for Negroes

The characteristic work of the American Missionary Association has been in the field of education and by far the largest item of its work has been the education of the Negro. At the very beginning of the Civil War its heroic and self-sacrificing missionaries laid the foundations of Hampton Institute, Fisk University, Atlanta University and other schools. Gathering the sons and daughters of the bewildered and penniless freedmen from the plantation and the city, they began the work of preparing them for the larger life which lay ahead. It is not within the province or the power of the Deputation to portray in an adequate way the high spiritual dignity of the service thus rendered, nor its noble contribution to the welfare of the nation. But no presentation of Negro Congregationalism should ever be made which does not offer its tribute of homage and gratitude to the men and women of a half century ago who under the commission of the American Missionary Association immersed their lives in the life of a despised and helpless people. The view which thoughtful people in the South entertain of this service finds generous expression in Dr. Moore's book, from which we have previously quoted.

"The present state of progress would not have been possible without that magnanimous assistance that has come from the North, and the people of the South are profoundly grateful to the men and women of other

sections who by their gifts of money and personal self-sacrifice have helped the South to educate this backward and dependent people. The late munificence of the great foundations can never be lightly regarded, but the constant, unfailing, and sacrificial gifts from northern church bodies for the last fifty years stand out today as love's and religion's regard for a cast-off and neglected people. The South today, and especially the moral and religious people, would make grateful acknowledgement of this sublime service. Its value can never be reckoned in human calculations. As a Southern man, the author presents this testimonial. This is not to say that the acts of all the Northern missionaries and teachers were and are approved. Many of these zealous souls were not discreet in the conditions in which they labored, but their integrity and high purposes no one questions. Today the unpleasantness is in the past and the South rejoices in the labors of those who gave themselves that those in darkness might have the light. Into these labors the southern people are entering more and more by their church agencies and public appropriations that they may give strength, wisdom, virtue, and truth to their Negro neighbors and fellow-citizens. The white man of the South and the Negro of the South are setting themselves with great determination and mutual appreciation to the working out of the problems incident to their relations in a common country."

The work thus begun grew year after year, until its maximum of volume was reached in the early years of this century with nearly sixty schools in operation, enrolling something over 11,000 pupils. From that time on various factors have come into play necessitating radical readjustments of efforts. These factors may be briefly summarized as follows:

1. There has been a marked enlargement of the public school system for the Negro race in the South. This system is still sadly inadequate. There are not schools enough; those which exist usually lack proper equipment and the teaching is often poor in quality. But the growth has been notable and in some regions and communities makes denominational schools no longer necessary so far as academic training is concerned.
2. The emergence of a class of educated and ambitious Negroes with the needs and tastes of progressive people has compelled larger expenditure in the conduct and equipment of our schools. This has been accompanied by the more enacting demands as to sanitation, fire protection, et cetera, which mark our time.
3. All the movement of present day education is towards a broader and deeper program. More ground must be covered and the work related more thoroughly to all human powers and relationships.

Bearing upon the situation created by these changes the following extract from a recent address of Dr. Philander P. Claxton, United States Commissioner of Education, is of interest.

"The people from the North, out of the goodness of their hearts, gave money in large quantities for the establishment of schools for the education of the Negroes in the southern states, these people who had not had an ancestor in the history of the world from the beginning of creation until then who could either read or write. And then the public schools began to be brought down there, and illiteracy was brought down to 75 per cent., and to 60 per cent., and to 45 per cent., and it stood at 30 per cent., in 1910. Only about 25 per cent., now cannot read and write, and of these between the ages of 10 and 20, about 15 per cent. Nothing like it ever happened before at any time or any place in the history of the world. No other race ever rose from illiteracy to literacy so rapidly as the colored people of the Southern States. Already there is less illiteracy than there was among the white people of the whole United States when they gained their freedom, and less than among the white people of the Southern States only fifteen years ago."

It will be perceived at once that the new conditions have called inexorably for increase of expenditure on the part of missionary educational agencies. The old type of school with a budget of a few hundred dollars a year has ceased to be possible. Coincident with this, the educational and social conscience of the administrators of the American Missionary Association has forced them to seek continual improvement in equipment and method. Since this increase of cost has been matched by no corresponding increase of gifts, there remained but one thing for the Association to do, namely, reduce the number of its schools. It has acted with courage and decision in accordance with this necessity. During the past ten years it has closed 29 of its schools in the South (white and colored, lowland and highland), so that the total stands at 43 today as against 72 in 1906. Fortunately the growth of the public school system just mentioned has in some cases made the closing of a school expedient as well as inevitable. In other cases it has been found possible to turn a school over to another denomination. But in a few communities nothing has taken the place of the school closed and its discontinuance means a net loss to the people served.

The Association is expending upon the 43 schools now operated among both races a slightly larger amount than upon the 72 of ten years ago. There are more teachers in the 43 than in the 72. But the number of pupils is 10,000 as

against the earlier 15,000. In other words, the work is intensive rather than extensive. Three times as much money goes into repairs and upkeep as formerly. New buildings are more substantial, sanitary and attractive than those of an earlier period. The teaching force receives a larger compensation, although here, alas, no decided gain can be reported. Among the things which must be faced at the earliest possible moment is a more adequate scale of salaries.

Bearing in mind these readjustments and not losing sight of the fact that the totals above named have included all our schools in the South, white and colored, the following table, which deals exclusively with colored schools, will be of interest:

	Enrollment for Year	Cost to A. M. A. including donations income, etc.	Receipts from Tuition
Colleges			
*Fisk Univ., Nashville, Tenn.	506	$26,106	$11,906
Talladega College, Talladega, Ala.	702	31,161	4,651
Tougaloo Univ., Tougaloo, Miss.	442	22,742	2,912
Straight College, New Orleans, La.	581	10,372	6,547
Tillotson College, Austin, Texas	295	10,389	2,080
Theological Seminaries			
Howard University			
School of Theology, Washington, D.C.	171	3,967	
Talladega College, Talladega (Theological Department)	16		
Secondary Institutions			
Athens, Ala., Trinity School	262	2,607	961
Florence, Ala., Burrell Normal School	207	2,615	801
Marion, Ala., Lincoln Normal School	356	5,943	1,324
Mobile, Ala., Emerson Inst.	285	3,554	2,116
Fessenden, Fla., Fessenden Academy	283	3,139	99
Albany, Ga., Albany Normal School	1,224	3,244	856
Athens, Ga., Knox Inst.	277	3,615	1,134
Macon, Ga., Ballard Normal School	429	3,271	3,713
Arcadia, Ga., Dorchester Academy	227	5,360	457
Savanah, Ga., Beach Inst.	113	2,571	798
*Thomasville, Ga., Allen Normal & Industrial School	327	4,852	1,488
Lexington, Ky., Chandler Normal School	244	4,144	1,350
Beaufort, N. C., Washburn Seminary	25	499	209
Bricks, N. C., Jos. K. Brick Agri. & Industrial & Normal School	260	10,072	957
King's Mountain, N. C., Lincoln Academy	193	3,991	491
Troy, N. C., Peabody Academy	214	1,549	618
Wilmington, N. C., Gregory Nor. Inst.	250	3,722	1,553
Charleston, S. C., Avery Nor. Inst.	286	3,812	2,514

* Including correspondence students.

	Enrollment for Year	Cost to A. M. A. including donations, income, etc.	Receipts from Tuition
Greenwood, S. C., Brewer Nor. School.	236	$1,514	$1,004
Memphis, Tenn., LeMoyne Inst.....	411	6,512	3,869
Cappahosic, Va., Gloucester School..	122	5,271	937
Elementary Institutions			
Ft. Davis, Ala., Cotton Valley School.	139	1,519	189
Andersonville, Ga., Elem. School.....	70	450	
Beachton, Ga., Grady Co. School.....	116	200	
†Clinton, Miss., Met. Hermon Sem....	91	779	398
†Moorhead, Miss., Girls' Ind. School..	71	2,681	247
Mound Bayou, Miss.....	198	615	699
‡ *Affiliated Institutions*			
Cuthbert, Ga., Howard Normal Sch..	219		

Total Number of Schools, 36; Total Pupils, 8772.

To discuss in all its aspects the work thus conducted on behalf of the Congregational denomination is visibly out of the question. Certain features of policy, however, are of such general interest or are so vital to an intelligent comprehension of the Association's task that they call for mention in this report.

Administrative Policy

Every Missionary Board is obliged to establish some general policy as to the relation between the central office and the local representatives of the organization. Few questions present more factors of difficulty. On the one hand is the imperative necessity of directing expenditure from a single center and of shaping the major features of local procedure in harmony with a general plan. On the other hand is the equally imperative necessity, if best results are to be obtained, of trusting the judgment of those upon the ground and of giving free scope to individual initiative and devotion. The balance between and the adjustment of these two not wholly compatible factors is always hard to secure and maintain. It is not easy for those actively engaged in the work, whether on the field or in the central office, to see all the factors with unclouded vision, while the judgment of those looking on from the outside lacks the needful basis of knowledge. There is room, therefore, for much modesty and patience.

The Deputation gave an exceptional amount of thought and

† Girls' Seminary with day pupils.
‡ School aided or property owned by A. M. A., but administered by its own Board of Trustees.

conference to this aspect of the Association's responsibilities. At the beginning of its history a closely centralized policy was instituted. The reasons for so doing are easily discernible. No organization attempting a pioneer task among a people without experienced leadership or resources could properly place any considerable share of the guidance of affairs in the hands of local representatives. The more difficult question is to determine how soon and how rapidly steps toward decentralization should be taken. The Deputation is strongly of the opinion that in the case of the American Missionary Association the process might wisely have gone on faster than has been the case. It believes that one of the present duties of the Association is to add other measures to those recently taken looking toward the encouragement of the initiative and the emphasizing of the responsibility of workers upon the ground. The Deputation, in submitting this view to the executive officials of the Association in personal conference, has not assumed itself capable of reaching an assured judgment as to the specific steps to be taken. It is confident that those responsible for the conduct of the Association's activities will work out and put in force whatever is practically feasible along the lines of this suggestion.

Educational Policy

All who know or care anything about the Negro have, in recent years, been interested in the discussion as to the type of education to be offered his children. The idea has been widely prevalent, North and South, that the curriculum of a Negro school should be limited severely to so-called "practical" subjects, and that manual and vocational training should everywhere be in the forefront. It, therefore, becomes important to state what policy is pursued in the schools for whose support we contribute and what judgment the Deputation holds as to that policy. The American Missionary Association has always held as a thing not open to debate that the color of the pupils' skin cannot properly determine the nature of a curriculum. We are to educate children, not as Negroes or Caucasians, but as human beings. The Association stoutly refuses to shape its educational policy with reference to an expected permanent exclusion of the Negro from

participation in the higher intellectual interests of the race. It has sought to follow the ideal universally cherished among Christian leaders of training and developing the whole man, spirit, mind and body. It recognizes that the Negro race needs its own leadership and can only have it as the door is open to its young people to share the world's culture. Any who fear that the Negro boys and girls are receiving higher education beyond the degree which present conditions warrant will be reassured by the fact that only 12 per cent. of all the students in all denominational schools are of college grade and that many of these do not graduate. Those who desire to see the Negro race making all possible speed toward the development of its own leadership will keenly regret that the proportion is so small.

On the other hand, it is equally persuaded that education should be so shaped as to prepare the student for the actual conditions in which he is to pass his life. This means, among other things, for most Negro pupils training in the use of the hands for accomplishing practical tasks. Consequently, in all its schools of the upper grades something is done in the way of manual training, and in several of its larger institutions industrial and technical courses are maintained. Large farms are connected with some of its schools and are used for the training of the pupils in the rudiments of scientific farming. It should be understood, however, that for the majority of the pupils no such thing as the mastery of a trade or vocation is possible. The limited period during which the average child can attend school and the prohibitory cost of fully equipped technical training make it impossible for any save highly endowed and highly specialized institutions to impart such mastery. In view of the fact that schools like Hampton and Tuskegee, which endeavor to train pupils in technical efficiency along manual and engineering lines, expend annually $218 per pupil, while the sum available for pupils in the A. M. A. schools is only $32, it will be seen that it could not enter, if it would, the field of highly specialized training. Those interested in the education of handicapped peoples should be on their guard, therefore, against rosy and entirely baseless statements about "training for productive industry," etc. What can be done in this matter by institutions among

Negroes, such as are supported by the various denominations, is to teach the pupils the dignity of all labor, to foster skill in manual tasks wherever possible, and in here and there a case to teach the rudiments of household economics or of a trade. This, the American Missionary Association is doing. What cannot be done has been already described. And this it does not attempt to do. The Deputation believes that the educational policy of the Association, as a whole, is thoroughly well balanced and wise.

Policy as to Permanent Oversight

Congregationalism has been proverbially disinclined to assert any formal claim upon colleges founded under its auspices. Many of them never had in their charters or constitutions any mention of denominational connection. Others, having an original provision in this sense, later on cancelled it. There appears to the Deputation ample room for debate as to whether the denominational policy, thus described, has been wise. As an expression of the non-sectarian character of Congregationalism and of its view of academic freedom, the policy has been wholly admirable. As a means of exhibiting the interest of the denomination in Christian education and of making its influence effective for the shaping of such education, it has no visible value.

The American Missionary Association has followed the traditional policy of the denomination on the point under consideration. As fast as the institutions founded by it have reached reasonable maturity and stability, the Association has transferred title to an independent Board of Trustees and relinquished all right of control, though maintaining intimate relations of an advisory and cooperative nature. This has recently been done in the case of Fisk University. A reason for such course, over and above the denominational custom mentioned, has perhaps been found in the fact that no small part of the funds handled by the Association throughout its history has come from sources outside Congregationalism. None the less, it appears to the Deputation that all interests involved would be better served if, in some form, the denominational connection, loosely expressed by the

relation of a school to the A. M. A., could be perpetuated under some other form when it is deemed wise that such relation shall cease. And this suggestion arises, not so much from a desire that the school be related to *our* denomination, as that it be related to *some* denomination. It is hard to believe that some sort of explicit moral bond between a college and the denomination to which it has a natural relation can be otherwise than wholesome for both.

It appears hardly within the province of this Deputation to offer specific suggestions as to the way in which this bond may be constituted. Presumably, the method would vary according to circumstances. It is the hope of the Deputation that this whole subject may be taken up by a properly constituted denominational agency for fresh study.

Denominational Support

The institutions catalogued are scattered over a large area, cover a wide educational range, and constitute an imposing aggregate of altruistic effort. Nothing in which the Congregational Churches of the nation are permitted to share should give them greater satisfaction or awaken a more enthusiastic interest. Every generous and patriotic motive serves to reenforce the missionary impulse, as we survey our relationship to the Negroes of our land. The work of the American Missionary Association should have behind it the consolidated strength of Congregationalism.

Unfortunately, no such state of things exists. The facts with reference to the contributions of Congregational Churches to this sacred cause are humiliating in the extreme. However viewed and by whatever excuse softened, these facts reveal our denomination as given to complacent speech about its pioneer interest in the Negro and its steady championship of the rights of despised races, while the cash basis of support for its complacent speech has been exceedingly slender.

Analyzing the receipts of the American Missionary Association, we discover the following situation:

The receipts of the last fiscal year show approximately a total of $220,000 from churches and individuals, the latter not all Congregationalists.

The total expenditures of the Association for the last fiscal year were approximately $515,000, of which $315,700, or very nearly three-fifths of the whole, was for Negro work.

Assuming that donors share proportionately in all parts of the Association's task and that therefore three-fifths of the $220,000, above mentioned, from churches and individuals was contributed by them to Negro work, we have a total of $132,000, an average of about seventeen cents for each member of our churches and an average of a trifle over $20 for each of our churches.

Seventeen cents per member is then the average annual dollars and cents expression of the interest of Congregational Christians in the 10,000,000 American Negroes with whose life and destiny we are so closely linked by every human and divine bond.

The Deputation is obliged in simple fidelity to the duty imposed upon it to say that this state of things ought to be regarded by the denomination as intolerable. We ought, at the earliest possible moment, to appoint a day especially for the consideration of this slighted and neglected obligation. It should be fundamentally a day of repentance, and of repentance which takes the form not only of a ringing proclamation of the claims of our Negro work, but of generous special gifts which, added to the regular gifts of the year, shall in some measure atone for our past fault. Then let all the churches resolve that for the future they will keep alive the fire of interest in our handicapped brethren and will in more honest and adequate fashion attempt to translate our interest into worthy gifts.

Institutions for Higher Education

There remains only the duty of describing briefly the work of a group of colleges through which Congregationalism is endeavoring in the South to express its traditional conviction of the value of a liberal education acquired under the controlling influence of Christian faith and having at heart the purpose of Christian service. There are eight of these institutions, three for white students and five for colored students.

On behalf of six of these institutions, viz., Fisk, Talladega, Tougaloo, Straight, Tillotson and Piedmont, the American Missionary Association inaugurated some years ago a million-dollar endowment campaign. A total of $350,000 has been secured for the first-named school and energetic efforts are now in process for securing $200,000 for Talladega. Something over half this amount has been raised. The wisdom and timeliness of this undertaking are beyond all question. It is

an occasion for gratitude that so much has been done toward its accomplishment. On the other hand, if Christian people of generous incomes could be made to realize the significance of these institutions, the total amount needed would be subscribed without a month's delay. The Deputation earnestly urges that Congregationalists, everywhere, interest themselves heartily, by all means available, in the promotion of this fund. We must vigilantly guard ourselves against that cooling of interest in the Negroes of our land, an interest never more needed than now when their day of opportunity begins to dawn.

Fisk University, Nashville, Tennessee, founded in 1866 has long been one of the most conspicuous of the institutions for the higher education of the Negro. In recent months it has completed the effort to add a quarter of a million dollars to its endowment, with other funds for equipment, and is in better shape to do its work than ever before. It must, however, fall far short of its possibilities until further increases of endowment are secured. Its enrollment for the past year was 552 divided as follows: —

Graduate students,	2	College,	197
Preparatory,	176	Specials,	44
Training School,	133		

Talladega College, Talladega, Alabama, admirably located, with an ample campus and large farm, is the immediate object for which funds are being sought under the plan which the American Missionary Association is following of strengthening one by one its chartered institutions through special campaigns. Some departments of the work of the college have been in a depressed condition in recent years, but under the Presidency of Rev. F. A. Sumner, D.D., who began his work recently, new vigor is apparent in all lines. There were last year 626 students, of whom 12 are in the theological school, 71 in college classes, 228 in preparatory courses, 326 in elementary grades and 51 doing special work.

Tougaloo College, Tougaloo, Mississippi, situated in the open country a few miles north of Jackson, has an admirable opportunity to give its students training in farm work and other forms of manual labor. It has long done a quiet and steady work for pupils drawn from a wide area. Its propor-

tion of college students is naturally smaller than that of the other institutions. Last year's enrollment was 422, of whom 12 were in college classes, 198 in secondary grades and 176 in elementary and special work.

Tillotson College, Austin, Texas, the youngest of our five colleges for Negroes, has 34 college students, 165 in secondary grades, with 59 in elementary or special courses, a total of 258.

Straight College, New Orleans, Louisiana, has an attendance which is predominantly, though by no means exclusively, from New Orleans. The type of life and work is naturally affected by this fact. The school has a very desirable location on Canal Street, with a plant of considerable value. College students last year numbered 37, secondary 357, elementary and special 181, a total of 558.

Three of the above institutions were visited by the Deputation. The fidelity and wisdom with which the work is being carried forward were everywhere evident. In the long and trying road which the Negroes of our nation must traverse before they come to the realization of their possibilities and the full enjoyment of their privileges, these schools are rendering an indispensable service.

Advanced Schools for White Students

Rollins College, Winter Park, Florida. The Deputation is glad to speak with confident hope of the prospects of this college, with its New England ideal of education, its beautiful campus, its valuable plant and its wide field.

President George M. Ward, who gave to the early history of the institution ten successful years of leadership, ending in 1902, consented in the fall of 1916 to resume his old position with the title of Acting President. The work of the college is already responding to his guidance. The school ought to become, and with a continuance of favoring conditions will become, one of the most important of the institutions affiliated with Congregationalism. It ought to have a warm place in the interest of our entire fellowship. It has an enrollment of something over 200.

Piedmont College, Demorest, Georgia, situated in the foothills of the southern highlands, is in admirable position to

serve not only the boys and girls from the mountains, but those from the plains. From its beginning some fifteen years years ago, it has been dependent in large degree upon the boundless faith and courage of Rev. Dr. Frank E. Jenkins, who is now its President. It has illustrated in completest fashion what may be done with scantiest means and against many obstacles when adequate leadership may be had and devoted lives enlisted. The current year has brought a large increase of students, and friends in increasing numbers are providing the means to care for them.

The Deputation gave Piedmont a prominent place in its itinerary and in its deliberations, and are persuaded that we have no institution under the care of our fellowship more needed and more promising. Generous gifts will be required to put the institution on a solid foundation. If we have the vision and the willingness to create such a foundation, the school will, beyond question, become in process of time a renewed demonstration of the service that can be rendered by a denomination which honestly believes in Christian education and proves its faith by its work. The enrollment is as follows:

College	93
Preparatory	261
Elementary	246
Total	600

Atlanta Theological Seminary, Atlanta, Georgia. Among the most courageous things ever undertaken by representatives of Congregationalism was the founding of Atlanta Seminary. Located in a region where the denomination has but little strength, with no initial gift of any size with which to launch the undertaking, it required a steady vision of what such a school would mean to us and to the South in order to inspire the effort to establish it. This vision was present and in the early years of the century the undertaking was launched. Its basis and justification lay in the fact that if we purpose to have a share in the religious life of the South we must have leaders indigenous to the soil and they must be trained under the influence of Congregational ideals.

The project has gone forward quite as rapidly as its authors dared to hope. A large and growingly valuable tract of land

has been acquired, buildings adequate to the needs of the school erected, and something like one hundred men graduated. Most of these have had no college education and many of them scarcely more than a grammar school course. But in not a few cases they have used their opportunities so well as to become effective ministers of the Gospel. The Seminary, of course, confronts puzzling problems and has a long struggle before it can render the type of service needed. But it has made a good beginning and should have the hearty support of the denomination. The enrollment of recent years has been from 20 to 30. It has very recently entered into an affiliated relation with Piedmont College which promises distinct advantage for both institutions and for the cause they seek to serve.

HASTINGS H. HART
CHARLES W. DAVIDSON
EDWIN C. NORTON
HUBERT C. HERRING

SUPPLEMENTARY REPORT OF COMMISSION ON MISSIONS

NATIONAL PLAN OF BENEVOLENCE

A. Higher Standard

Resolution I

Desperate needs and overwhelming opportunities for Christian service throughout the world call for a consecration in giving never yet attained by our churches.

Resolved, therefore, that every Congregational church be asked to review its record with repentance for any past shortcomings and with the purpose to reach at once a worthier standard of Christian benevolence.

B. Stewardship

Resolution II — Christian Stewardship

We belong to the richest and most privileged nation of the world. Our burdens as citizens are much lighter than those of the rest of mankind. As a denomination we enjoy our full share of the wealth and prosperity of our nation. By every law of Christian gratitude and honor our blessings should "abound unto riches of liberality."

On the contrary our gifts are not from the many but from the few. Comparing our benevolence with our ability it is clear that the great body of our constituency is very largely unresponsive to its acknowledged duty to God and to His suffering children. Too widely has our giving been penurious and spasmodic; our self-expenditures thoughtlessly wasteful and extravagant. Our standards of benevolence — largely unsacrificial — fall below those of many of the poverty-stricken native Christians of unprivileged lands upon whom crushing misfortunes of oppression rest. We believe this deplorable condition is due to the fact that the advocacy and the cultivation of the duty of Christian Stewardship has been neglected among us.

Resolved, therefore, that we urge our churches henceforth to give this fundamental principle of Christian Stewardship the chief place and emphasis in their plans for benevolence.

Resolution III — Enrollment of Members

To secure the definiteness and the universal support that a successful campaign of Christian Stewardship will require,

Resolved, that we recommend that the Sunday before Thanksgiving Day be observed as Pilgrim Thanksgiving Sunday in commemoration of the ideals and achievements of our forefathers and that, this year, on the Sunday named (Nov. 25, 1917) our churches be asked to present the Pilgrim Covenant of Stewardship as the basis of a nation-wide enrollment of our membership in proportionate giving — an enrollment to be followed up by all wise means until it has been made substantially complete.

Pilgrim Covenant of Stewardship

Recognizing that all I am and all I have came from God, I solemnly agree with Him faithfully to set aside a definite proportion of my income to be regularly paid to such religious and benevolent agencies as I may elect.

(For the coming year this proportion shall be_____ %.)

Signed .....

Dated .....

NOTE: — It is proposed that the above covenant, on a 3x5 filing card, bearing the seal of the National Council, be distributed for signatures (percentage to be indicated or not as the signer may prefer) each church then issuing to those of its constituency uniting in this covenant a National Council certificate of such membership — both enlistment and certificate bearing on reverse side (a) brief reasons for the practice of Stewardship in giving, (b) suggestions as to the proportion to be given and (c) an appeal for a more generous provision for the church and its mission boards and their great needs in the percentage of distribution.

Resolution IV — The Church First

As the areas and departments of service of our churches (international, national and local) have enormously increased under the inrush of modern responsibilities, and as for many years the trend of large giving has been rather towards the support of civic, educational and philanthropic institutions than of the more fundamental religious needs,

Resolved, that we request our people in the distribution of their benevolences to make more generous provision for these basic interests, by giving the chief place to the claims of the church or placing them on a plane that shall at least be equal to that of our giving for the school and for the state.

C. Missionary Education

Resolution V — Missionary Education

Realizing that the lack of missionary education and of a definite missionary program are fruitful causes of low standards of giving,

Resolved, that we urge upon every church as an essential in the promotion of benevolence the immediate adoption of a program of missionary education which shall include at least the following items:

1. At least four missionary educational Sundays for the presentation of the work of the Boards from the pulpit.

2. Organized study groups using by preference the study books recognized by the denominational Boards. This should include a series of such studies in the mid-week service, in the young people's organization, in the women's organization, in the men's organization, and especially in the Sunday School by means of the plan of the Tercentenary Efficiency Chart.

3. The circulation of missionary periodicals and other missionary literature.

4. Relationship with missionaries and mission fields either by adopting one or more to be supported by the church or by the cultivation of other personal relationships.

Resolution VI — Publishing Records

Since it is evident that the membership of our churches does not realize how meagre our gifts are, it is essential that the records be known.

Resolved, that we request the publication and wholesale distribution of the facts by each state conference in diagram form and in quantity sufficient to reach every member of its churches, showing the grades of giving of the churches of the state as a whole, with provision for the record of each church as well, and that we ask the National Council office to assist the state conferences in the preparation of the data for such a nation-wide campaign of information.

Note: — A diagram similar to the one following is suggested for this purpose.

WASHINGTON — 1916 RECORD

Resident Membership, 13,667. Gifts to Board, $28,031

Average gift per member per week, 3.44 cents

No. of Ch's	Weekly Avge. Gift per Mb'r	For Record of Our Church See X in Column at Right	Where Our Church Stands
15	5 cts.		
		Tercentenary Average line of 5 cts. per member per week needed to reach two millions	
9	4–5 cts.		
11	3–4 "		
34	2–3 "		
43	1–2 "		X
51	1 "		
38	Nothing		

Churches above the line 15. Below the line 186.
Gifts above the line ½d. Below the line ⅔ds.
Churches making E. M. C. _____ Meeting full Apportionment _____.

Resolution VII — Trained Leaders

On capable pastoral initiative more than on any other human factor depends the progress of the church. Stagnation in giving is the usual result of a ministry timid, careless or ignorant with regard to missionary facts, plans and obligations. In view of the abundant provision made by our national agencies to overcome such hindrances,

Resolved, that this Council express its convictions of the absolute necessity — if we are to have any successful missionary leadership in this day — of a thorough mastery and advocacy, on the part of the minister, of the denominational programs and plans for the promotion of efficiency in organization and beneficence.

Resolved, that such training schools for the ministry as seek Congregational patronage be formally requested by the National Council to include in their curriculum an adequate course in Congregational benevolent ideals and methods.

Resolved, that the National Council, with the help of the secretaries of our national societies, and the officers of

our state conferences, do all in their power to help our ministers to lead their churches in missionary education and giving; this to be accomplished by means of institutes, schools of methods, the use of the programs of local associations and state meetings and by friendship and efficiency campaigns.

D. Local Missionary Administration

Resolution VIII — Methods

Recognizing that wide experience is clearly showing that certain methods of administration are not only profitable but necessary for the projection of organized missionary endeavor,

Resolved, that we urge every church so to perfect its organization and so to transact its missionary business as to provide at least the following features:

1. A standing committee on missions representing all departments of the church.
2. Adoption annually of a budget of benevolences, the total to amount to not less than the apportionment suggested to the church.
3. A system of missionary education as recommended in the Resolution V; this to be referred to the committee on missions for operation. But where the church has a committee on religious education this program should be referred also to such committee on religious education to be operated jointly by it and the committee on missions.
4. A yearly Every Member Canvass. Specifications will be furnished by the office of the National Council.
5. A system of weekly payments clearly separating the monies for benevolences from all other funds.
6. The enrollment of proportionate givers as under Resolution III.
7. A careful plan of accounting both to the givers individually and to the church as a whole.
8. Payments at least quarterly to the agencies for which the gifts are designated.

E. Manual of Benevolence

Resolution IX

Resolved, that we commend to all the churches and to all who are interested in the promotion of benevolences the Manual of Benevolence prepared by Dr. Burton and published by the National Council with the cooperation of the Missionary Boards.

F. Apportionment

Resolution X — Part of a Comprehensive Plan

A decade of Apportionment has secured good results in promoting unity, system, steadiness and a large sense of responsibility in our giving. It has also revealed certain defects which tend to make our benevolence mechanical and lacking in initiative, vision and enthusiasm.

Resolved, therefore, that to conserve its advantages and avoid its dangers our churches be urged to emphasize constantly its educative purpose, its minimum goal, its progressive possibilities and its dependence on the principle of Christian Stewardship.

Resolution XI — Revision

Under the Tercentenary incentive we believe the time has come for a careful review of the Apportionment figures.

Resolved, therefore, that we recommend that a revision of the Apportionment schedule and percentages be made in the light of experience and in the interest of fairness and effectiveness, full hearings to be given to all interested parties, both State and National, and that the new schedule be worked out on the principle of securing a steady growth in giving on the part of both states and churches.

Resolution XII — Annual Schedules

Resolved, that we recommend that the Apportionments to the states be prepared each year by the Commission on Missions and the National Apportionment Secretary in conference with the State Committee, the State Superintendents and the Representatives of our National Boards.

Resolution XIII — Special Causes

Resolved, that until our giving has arisen above the minimum two millions required for the work of our National Societies and adopted as our Tercentenary goal, we approve the plan of crediting on the Apportionment, only the gifts to the regular budgets of our National Boards.

This is not intended to exclude urgent special needs, but it is earnestly recommended that our churches make their gifts to these extra causes truly "special" by first underwriting their Apportionments for the regular work.

Resolution XIV — Standardized Procedure

Resolved, that we recommend to the state Conferences the following procedure in their handling of the Apportionment:

1. Acceptance of National Schedule —

That the State and District Apportionment Committees be urged to apportion to the churches the full amount suggested by the Commission after conference with the State Committees as provided for by resolutions XI and XII.

2. State Direction —

That all apportionments to the churches be sent out by the State Committees after full consultation, wherever possible, with the Committees of District Associations.

3. Uniform Percentages —

That in the interest of a steadier support of our Boards, the State Committees be urged gradually to work toward the percentages adopted by the National Council, following them uniformly in the case of the societies that require the smaller incomes (the A. M. A., C. C. B. S., C. E. S., S. S. & P. S. and M. R.) and in the case of Home and Foreign Missions, where the greatest variations occur, approximating the national figures as rapidly as possible.

4. Minimum Goal —

That every church whose minimum apportionment falls below 5 cents per member per week — the necessary average for the gross membership of the church if the two

millions are to be raised — be urged to make special efforts to reach this amount and thus make it the minimum goal in its Missionary giving.

5. Uniform Credits —

That to help to stimulate the giving of the churches a uniform system of credits be adopted, including in the published Conference Minutes and in the Apportionment lists sent to the churches:

(1) A Comparative Apportionment Schedule by which the churches are listed according to the amount of their apportionments.

(2) A column of total "apportionment receipts" in which, in the case of every church reaching its full Apportionment the sum is printed in heavy-faced type.

6. Educational Emphasis —

That the Apportionment schedules carry a brief but comprehensive statement of the entire plan of benevolence, with special plea that in each local church all matters of Apportionment be associated with careful missionary education, and the promotion of systematic and proportionate giving.

Resolution XV — Inquiries

Resolved, that we recommend for the convenience of the State Conferences the addition of four questions to the Annual Year Book Report, as follows:

1. Has your church adopted a missionary budget for the coming year?
2. Its amount?
3. Does it equal or exceed its apportionment?
4. Has it made an Every Member Canvass for meeting its missionary obligations, for the coming year?

Resolution XVI — Church Visitation

Resolved, that as a most efficient means of bringing Missionary methods and enthusiasm to the churches we urge that an "Every Church Visitation," by teams of pastors, be organized and pushed as extensively as possible in each Conference, with the enlistment of all available workers of the National Societies in co-operation with the state forces.

A STUDY OF PER CAPITA GIVING OF THE STATES

Rank	State	Res. Member	1916 Gifts	Wkly. Gifts. per Mbr.	Present Apport'n
1	N. J.	9,463	33,600	6.82	$ 32,000
2	Mass.	111,882	319,934	5.48	485,000
3	S. Cal.	15,223	41,792	5.29	50,000
4	Mo.	9,492	26,126	5.25	40,000
5	R. I.	8,309	21,883	5.06	31 500
6	Conn.	68,026	155,038	4.38	250,000
7	Ill.	50,859	113,998	4.31	200,000
8	Vt.	16,936	35,797	4.06	48,000
9	N. Cal.	13,729	28,574	4.00	42,000
10	D. C.	2,881	5,955	3.97	9,000
11	N. H.	15,319	31,266	3.92	45,000
12	Me.	17,203	32,371	3.62	43,000
13	Minn.	20,052	37,367	3.58	60,000
14	Wis.	25,293	46,248	3.52	60,000
15	Wash.	13,667	28,031	3.44	40,000
16	Neb.	16,717	27,920	3.10	34,000
17	W. Va.	263	416	3.04	700
18	N. Y.	55,574	87,267	3.02	150,000
19	Ohio	39,306	61,390	2.97	86,300
20	Iowa	34,899	51,081	2.82	75,000
21	Ariz.	416	610	2.82	800
22	Mich.	30,870	43,258	2.69	75,000
23	Ore.	5,065	6,852	2.60	9,000
24	Kan.	14,724	18,805	2.46	30,000
25	N. Mex.	259	304	2.26	250
26	S. Dak.	10,229	11,702	2.20	15,000
27	Colo.	10,638	11,857	2.14	22,000
28	Fla.	2,596	2,815	2.13	4,000
29	N. Dak.	7,357	8,124	2.12	12,000
30	T. H.	7,885	7,347	1.79	10,000
31	Md.	757	698	1.77	1,800
32	Ind.	5,226	4,791	1.76	6,000
33	Nev.	251	180	1.38	250
34	N. C. (W)	345	230	1.30	150
35	Utah	1,342	897	1.29	1,000
36	Ida.	2,416	1,569	1.25	2,000
37	Mont.	3,241	1,957	1.16	1,800
38	Okla.	3,168	1,793	1.09	4,000
39	Wyo.	1,669	896	1.03	1,200
40	Tex.	3,122	1,478	.91	3 000
41	Ky.	592	261	.82	300
42	Penn.	15,525	6,525	.81	17,000
43	Va.	341	132	.75	400
44	Tenn. (C)	710	235	.64	500
45	Tenn. (W)	996	298	.57	500
46	Ala. (C)	1,494	282	.36	600
47	Ga. (W)	3,395	588	.33	1,800
48	Alaska	373	50	.26	200
49	La. (C)	765	79	.20	600
50	Ga. (C)	2,255	219	.19	500
51	Ala. (W)	2,635	242	.18	500
52	S C.	569	47	.16	200
53	La. (W)	765	504	.12	600
54	N. C. (C)	2,290	175	.12	1,000
55	Ark.	618	37	.12	100
56	Miss.	255	6	.05	200
57	P. R.	781	20	.03	100

Contributions under Apportionment Plan, $1,321,987.
Other and Special Congregational Gifts, $668,493.
Undenominational Gifts, $902,681.

REPORT OF THE COMMISSION ON EVANGELISM

The Composition of the Commission

According to the policy of the National Council to have its Commissions represent the churches geographically, the Commission on Evangelism has been composed of seven men, scattered between the Atlantic and the Pacific coasts. This has made a meeting of the entire Commission impossible and reduced the possibility of united action to such measures as could be determined by correspondence. The disadvantage of this is apparent. Your Commission recommends that either:

1. A Commission of seven be appointed as heretofore, but composed of persons within access to one center, so that there may be conferences of the full Commission; or,

2. The Commission be enlarged by the appointment of several laymen whose interests are especially in the field of evangelism, and that an Executive Committee of the Commission be appointed, so located that they may meet frequently.

We also recommend that the Home Missionary Society and the Education Boards be represented on the Commission.

The Evangelistic Temper of the Congregational Churches

The General Secretary of the Commission on Evangelism of the Federal Council of Churches of Christ in America speaks with discrimination in a recent report, saying,

"The Commission has sought to encourage the various denominations in whatever type of evangelism seems best suited to their own genius and temperament."

Your Commission acted upon this principle in forming such plans as seemed possible of realization under the limited conditions as to composition and budget which were imposed upon it.

The genius of the Congregational churches is toward pastoral, educational and personal evangelism, rather than

toward the tabernacle campaign under the leadership of the vocational evangelist. Our churches do not pass by or disparage this last factor in evangelistic effort; but they work best with the more quiet and permanent agencies for the achievement of the evangelistic task.

The Work of the Commission

Therefore the Commission outlined for the work of the biennium the following duties:

1. *A Study of the Evangelistic Organization of the Denomination.*

We discovered that the churches as a body were not mobilized in any adequate way for the discharge of their evangelistic task, and that such agencies as were at work knew little or nothing of the activities of the others.

The majority of the states have permanent Committees or Commissions on Evangelism; but the efficiency of these often depends upon the zeal of a single chairman, and there is not a sufficient sense of hearty backing on the part of the State Conferences.

There are few permanent Committees in Associations. Your Commission is not inclined to press the organization back into the local Association but to stop with the state bodies, using every effort to make these more effective.

The organization of the individual church has not been investigated to any extent; but there have come to light many cases in which the local congregation is thoroughly organized for its evangelistic work. If this could be made a universal condition, the task of Commissions of the National Council and State Conferences would be reduced to the function of caring for union movements and encouraging and guiding local churches needing help.

Your Commission recommends, therefore, that the work of mobilizing the denomination for its evangelistic task in accord with its temper should be pressed forward in the following ways:

a. By coordinating more closely the work of the National Council Commission on Evangelism with the similar activities of the Home Missionary Society and the Education Boards.

The principle inspires the recommendation that the Commission be enlarged.

b. By securing the appointment of a Commission on Evangelism in each State Conference, with whom the National Council Commission shall work by correspondence, and, whenever possible, by personal conference.

Among the states which are thus already efficiently organized we have noted with satisfaction New Hampshire. Your Commission would do well to define in a carefully studied paper "The Organization and Functions of a State Commission on Evangelism," and then work steadily to develop and standardize the denomination in accordance with its findings in this particular.

c. By encouraging the support of a sufficient number of state evangelists. There is a sense of local interest and pride in the State Conferences which should be utilized more fully in the evangelistic field. States can give a closeness of fellowship and supervision to the program of evangelism within their own borders which is impossible under the individual leadership of the vocational evangelist working independently, or under any kind of direction from national headquarters.

Illinois is doing effective work in this way. Your Commission recommends that the National Council express its strong judgment in favor of the employment of state evangelists and that your Commission work actively to promote this item in the evangelistic program of the denomination.

d. By providing for the enlarged activities of the Commission in accordance with details to be presented later in this report under the title, "A Forward Movement."

2. *Literature for the Guidance of the Churches.*

Having defined its work, namely, to stimulate the churches to undertake their evangelistic task, chiefly through their own workers and resources, it appeared that there was need of literature for their use.

Your Commission has endeavored to circulate the pamphlets which have already been published by the various boards in America, copies of which have been gathered and are among the properties of the Commission.

We then proceeded to publish two booklets of envelope size, entitled, "Evangelism Church Wide" and "The Church

Mission," expressing the ideal of the Commission and giving practical suggestions for its realization. We also aided in the circulation of the valuable pamphlet by Dr. A. Z. Conrad, entitled "Win One More."

Your Commission believes that this work of publication should be continued.

Pastors are urged to write to the Commission on Evangelism of the Federal Council, 105 East 22nd St., New York City, for literature. Their bibliography is especially useful.

3. *Correspondence and Counsel*

The Commission has gathered during the two years a list of Conference Committees on Evangelism and has carried on a correspondence which has sometimes taxed the volunteer resources of the Commission to the limit, for there has been no provision for stenographic help and every economy has been practiced in order not to cut into the scanty budget.

The resources of the National Council office have been put at the command of the Commission most freely and by this means the pastors have been reached each year with an appeal for emphasis upon the evangelistic work of the church, the literature of the Commission has been circulated and a large number of responses and inquiries has come to the Commission.

No report can be made as to the results of the letters sent in reply to specific inquiries; but there have been many of these. In each case the Commission has attempted to give concrete counsel and to stimulate the efforts of correspondents with encouragement.

4. *Accrediting Evangelists.*

Your Commission is not clear as to the extent to which it should go in accrediting evangelists. According to our Congregational custom those who are Congregational have their ministerial standing in their proper groups, and such groups ought to vouch for them. On the other hand it would be to the advantage of churches seeking the service of accredited evangelists if they could refer to the Council Commission for information. Also we have considered the judgment of the Federal Council Commission to the effect that there should be such a clearing-house of information as your Commission

could become if it were to gather and furnish information concerning all Congregationalists in the evangelistic field, referring to the papers of the Federal Council Commission for all inquiries concerning men whose standing is in other denominations.

We therefore have used the blank of the Federal Council Commission, in order that the information may be standardized so far as the questions asked are concerned, and have made a beginning with a list of men of Congregational standing in the evangelistic field.

Relations with the Commission of the Federal Council

One of the pleasant experiences of the two years has been the relationship which we have maintained with the Commission on Evangelism of the Federal Council through its Secretary, Dr. Wm. E. Biederwolf.

At this point we therefore bring to the attention of the National Council the proposal of the Federal Council Commission for a Nation-Wide Campaign of Evangelistic Work to be conducted under its auspices.

The detailed plan has been for some months before your Commission and correspondence has been carried on extensively between the members concerning it. Unfortunately it has been impossible for the Commission to meet for a discussion of the details of the plan and it is impossible for so extensive a program as this to be outlined with equal clearness on all points in a pamphlet. There has been no lack of hearty agreement on the part of your Commission that the evangelistic work of our churches should be pushed in every possible way. There has been some doubt expressed by its members concerning the wisdom of the Federal Council Commission's Plan in some of its emphasis and detail. Since the meeting of the Federal Council in St. Louis, however, the results of the discussion to which the Plan was subjected appears in a strengthened program, in which every aspect of evangelism is appropriated and a steady comprehensive campaign is announced.

Your Commission therefore recommends that the National Council express its approval of the Plan of the Federal Council Commission for a Nation-Wide Campaign of Evangelistic

Work, especially endorsing its use of all the agencies of the church, pastoral, personal, vocational and federated, which can be called into being in communities, and laying especial emphasis upon rural evangelism.

A Forward Movement

We now come to the most important item in the report of your Commission.

During the last year the Home Missionary Society has been pressing with great effectiveness a program of evangelism among the missionary churches. This has yielded results of great importance to the growth of the churches, as is shown by figures in the possession of the officers of the Society. Your Commission has been keenly interested in this work and believes that it marks the beginning of a most hopeful endeavor to realize the aim of the Tercentenary program. While there has been no specific cooperation between the Home Missionary Society and your Commission in this movement, there has been most sympathetic relations between the two agencies. We are convinced that the time has now come for a distinct forward movement by the National Council through its agencies in the line marked out by the Home Missionary Society.

A resolution adopted at a meeting of the Church Extension Boards, is before your Commission in substance as follows:

> "That the National Council empower the Commission on Evangelism to secure funds sufficient amply to meet the requirements of the Tercentenary Program."

Your Commission believes that the time has come when it is necessary to make trial of this general recommendation in some form. There are undoubtedly many members of our churches who are deeply interested in a broad program of evangelism, which shall embrace all possible agencies for Christian extension and shall be in accord with the genius of our denomination. We therefore are in favor of undertaking this responsibility, in

the terms of the second resolution. But your Commission would call the attention of the National Council to the fact that it is easy to pass a vote to "empower" the Commission to do a piece of hard work; but unless the members of the Council will personally stand behind the plan and support it with their gifts and their cooperation, the Commission can move forward with little hope of success.

Another item in the resolution of the Church Extension Boards is as follows:

> "That the Congregational Home Missionary Society be requested to put its organization at the disposal of the National Council as the administrative apparatus for the operation of this plan."

Your Commission heartily recommends this item to the National Council for favorable consideration. The economy of this plan is apparent. We would wish, however, so to guard the relationship that it should not appear that the larger program of the Council executed through its Commission on Evangelism were a movement for the missionary churches alone. The new plan must be inclusive of all the churches throughout the country.

Items in the New Plan

1. *Purpose.*

The purpose of the movement is to stimulate and guide the Congregational churches of America to undertake with increased earnestness and according to the best methods that have been tested and approved, the work of extending the gospel by presenting the claims of Christ to men.

Therefore conferences ought to be held for the discussion of the subject and the training of workers. Literature must be provided that shall set forth the best methods of work in various fields. And all the agencies for the extension of the gospel must be made available, so far as possible, for the churches.

So extensive a program will require time to vindicate its effectiveness. It is not too much to ask that it be underwritten and supported for a term of at least five years.

2. *Administration.*

So far as office rent and facilities are concerned, the proposition to make use of the resources of the Home Missionary Society reduces the expense to a minimum.

But it is manifestly impossible to carry on such a program without the service of a Secretary, who shall give his whole time to the work.

3. *Secretary.*

He must be a man who is most earnestly devoted to the great task of evangelism. He must be able to conduct occasional church missions and to commend the work of evangelism to the churches.

4. *Budget.*

Your Commission estimates that with a budget of $6,000 per year this new movement could be inaugurated. They therefore recommend to the Council that the Commission on Evangelism be instructed to proceed with the inauguration of the forward movement outlined above, for a term of at least five years, and that their work be commended to churches and individuals for financial support.

Your Commission realizes that this is only a beginning, and that one Secretary working out from New York could, under the most favorable circumstances, touch only a relatively small number of churches. But the wisdom of beginning in a small way is self-evident. Your Commission would hope confidently that before a year had passed the work would have grown to such an extent that enlargement rather than retrenchment would be the will of the churches.

Ozora S. Davis, *Chairman.*
Ernest Bourner Allen
Hugh Elmer Brown
A. Z. Conrad
Paul Dwight Moody
Fred B. Smith
William E. Sweet

REPORT OF THE COMMISSION ON SOCIAL SERVICE

The Commission held its first meeting soon after its appointment by the New Haven Council and organized with Charles R. Brown as Chairman and Henry A. Atkinson as Executive Secretary.

Under the reorganization of the Societies as voted by the Council the work of this Commission was brought under the care and direction of the Congregational Education Society. A new department was created within the Education Society, the Secretary of the Commission was elected as Secretary of the Department, and the work began under the new auspices October 1, 1916.

The Social Service Commission holds an advisory relationship to the Social Service Department of the Education Society, which is the executive agency for the Commission.

One of the most difficult problems that the Department has to face is occasioned by the multiplicity of interests that press upon it. The Council committed to the care of the Social Service Commission these interests: Men's Work, Industry, Rural Life, Organized Charity, Social Purity and the Work for the Welfare of Enlisted Men in the Army and Navy. So many things have demanded attention in the various fields, and all of them are so vitally significant, that it has been difficult at times to know just how to preserve a due proportion between interests and to keep the whole within feasible bounds.

Our denominational cooperation in the work being done in behalf of the enlisted men of the Army and Navy has heretofore been cared for by a separate Commission, but at New Haven this work was committed to the Social Service Commission.

That Commission, feeling that it should work in harmony with the corresponding Commission of the Federal Council of Churches of Christ, and with the recently reorganized Religious Welfare League for Army and Navy, with headquarters at Washington, D. C., appointed a Committee of

five, residents in Washington, as a "Cooperating Committee on Welfare of Enlisted Men." Rev. Clarence A. Vincent, Rev. Edwin M. Bliss, Rev. A. C. Garner, Mr. William Knowles Cooper, Mr. Henry T. Ofterdinger. This Committee organized with Clarence A. Vincent as Chairman and Edwin M. Bliss, Secretary. Two members of the Committee were also members of the Religious Welfare League and of the Executive Committee of the Federal Council Washington Committee, so that there has been complete coordination of effort, especially since the reorganization in January, 1917, of the Washington Committee of the Federal Council.

The Religious Welfare League had succeeded in securing some changes in the Army Regulations which greatly improved the status of Chaplains in that branch of the Service, and special effort was made at once to come in touch with the Secretaries of War and Navy in order to secure their cooperation in the matter of appointments. There had been a quasi-agreement by which the different religious bodies in the country were assigned a certain quota, but this had not been uniformly carried out.

One of the first steps taken was to clarify the situation as to the number to be actually appointed and take measures to secure appointments. The Secretaries of the two Departments affected were most cordial in meeting the representations made and a working plan was devised as follows:

> All applications for appointment to chaplaincies in the Army and Navy are handed over to the Washington Committee of the Federal Council, which also organized a special committee on Chaplains. This Committee hands the applications to a special committee appointed by the denominations. The denominational committee looks up the applicant's ecclesiastical record, makes full inquiry as to his fitness or adaptability to service as chaplain, including educational and social service qualifications, and reports to the Federal Council Committee its recommendation. The Federal Council Committee then reviews these recommendations and sends to the Department its report. The final action is by the

Departments and follows a physical examination and general consideration of the needs of the service and personal qualifications.

On this basis the Congregational Committee has received over 75 applications for chaplaincies, permanent or temporary, in the Army or Navy. These have been investigated and 23 have been endorsed and approved by the denominational and Federal Council Committees and 12 have been forwarded to the proper Departments. Of these, 2 have (up to September 10th) received commissions, 1 has withdrawn and 9 remain on file waiting final action by the Departments.

In view of the uncertainties in regard to appointments, resulting from congestion in the Government Departments, changes in Army organization, the necessity sometimes of extended inquiry to meet Government requirements, etc., a considerable number of applicants, who have been most heartily approved by the Committee but who have not yet received appointments, are identifying themselves with the Y. M. C. A. service, while their applications are held by the Committee in case opportunity offers for appointment. The situation is one that calls for most careful consideration on the part of the whole denomination.

Program

The following is the outline program of this Department. It conceives its functions to be:

To make known the social principles of Christianity.

To arouse the spirit of social service in our churches.

To secure the cooperation of the churches with all other agencies doing social service work.

To outline programs for churches in their work for community betterment.

To interpret the gospel of Jesus Christ and the new purpose of the church to industrial workers.

To represent the denomination in official capacity at meetings where labor and social subjects are discussed.

To study and give leadership within the denomination for

service in bettering the rural conditions and making more effective the ministry of our country churches.

To study the social waste caused by vice, crime and bad economic conditions, and to develop programs for meeting these needs.

To organize, develop, unify and inspire the masculine forces of the denomination. This is to be done by providing leaders, voluntary and executive, as far as possible throughout the nation to serve the men and boys of the churches and communities. The men's organization in the local church is recognized as the unit of value in the national movement. The work of the local organization to be made strong and effective as a part of the regular program of the local church.

This program is to be realized through the educational activities within the church; through propaganda by means of literature; secretarial visitation; conferences to be held in the schools and colleges; social evangelistic campaigns, and through addresses, lectures, sermons and a speaker's bureau. The Department offers expert service in investigation in parish and community service, and in advising with church clubs and communities as to social programs, and in furnishing workers for special and specific tasks.

The ideal of the Department is expressed in this phrase: "The Social Service Department seeks to promote the expression of the Christian Spirit in all life-relations."

Secretarial Visitation

The Secretary has responded to calls for addresses and conferences to the limit of his time and ability to meet engagements. Definite campaigns have been conducted in several cities. The Department has cooperated actively with the Tercentenary Commission, the Home Missionary Society, the American Missionary Association, and with the other departments of the Education Society. Two months were given to visitation among the colleges and universities of the middle west. The Secretary cooperated in the series of life work conferences with Secretary Frank M. Sheldon, Rev. D. Brewer Eddy and President Ozora S. Davis. Fifteen institutions were visited. The Secretary delivered 66 addresses and had private interviews with 194 students; attended

and addressed three meetings of Commercial Clubs; met with 35 groups in conferences, and in all touched in some way the life and interests of 7,780 students registered in these institutions. The main purpose of the conferences was to present the Christian ideals of service and urge men and women to give themselves to a life of devotion to the common good.

Investigations

A study was made through the Secretary of a strike in the Fluor-Spar mines at Rosiclare, Illinois. The committee that investigated this strike was appointed by the Federal Council of the Churches. The report is to be made to the Federal Council and the findings will probably be published in the early fall.

An effort has been made to come into sympathetic relationship with many of the business concerns of the country who are adopting profit sharing schemes, and in other ways are trying to work out the ideals of Jesus in their business.

The Secretary has visited a number of cities at the request of local groups, as well as of the Home Missionary Society, and has made a preliminary study of sections of these cities with a view to the relocation of churches, or the expansion of church work. Sections of Fall River, Mass., Denver, Col., and Philadelphia, Penn., have been studied in this way.

The Department has attempted to meet its obligations in the rural field. Several pieces of literature have been published; the program for the rural church widely circulated; and an illustrated lecture on Country Life prepared and made available for our churches.

Surveys

A survey was made of the parish of the Westminster Church, Kansas City, Mo., and also of the town of Pepperell, Mass. The latter was conducted in cooperation with Rev. Elmer S. Forbes of the Social Service Department of the Unitarian churches. A survey is under way at the present time of the 6th and 7th Wards in the City of Boston. The survey of the 6th Ward is being made in connection with the Shawmut Congregational Church and that of the 7th Ward through the Department of Sociology of Gordon Bible Institute.

A survey was made of six counties in northern Georgia that are directly tributary to Piedmont College. This mountain region presents a definite call for service on the part of the school. The survey was made with the assistance of the Department of Sociology of Piedmont College. The report embodies a program and outlines the ideals of this institution and the plans for expansion that are to be realized in the near future.

The preliminary work has been done in a survey of the parish of the Church of the Redeemer, New Haven, Conn.

Other Secretarial Activities

The Secretary has represented the Commission, and through it the denomination, at the meetings of the National Council of Charities and Corrections, the Southern Sociological Congress, the Southern Education Society and the Quadrennial meeting of the Federal Council of the Churches held in St. Louis.

The Secretary, together with Prof. Walter S. Athearn of the Boston University, has outlined a plan for strengthening the work in the Shawmut Congregational Church of Boston. Under this plan the Secretary was elected Social Service Director for the church, and Prof. Athearn, Director of Religious Education. The plan has in view not only the success of this local church, but it is confidently expected that a method can be worked out and means standardized whereby other churches similarly located will be able to do their work effectively in the communities that are so vitally changed by the new conditions of city life.

The Secretary has accepted the position of professor of sociology in the Gordon Bible Institute, Boston. Owing to the fact that the Secretary is forced to be away from Boston at least half the time, it is necessary to secure some one to cooperate with him in the work of the institution. Miss Barnes, one of the teachers, assumed this added burden. Arrangements have now been made whereby Rev. D. M. James, associate pastor of Shawmut church, will cooperate with the Secretary during the coming year in this important work.

The Secretary continues to prepare the Social Service

comments on the Sunday School lessons which appear in the Adult Bible Class Magazine and the Home Department Magazine of the Pilgrim series; is to have a part in the editorial work on the new Pilgrim Magazine; has written for the labor papers and the religious press as much as time would permit. A booklet, "Arbitration in Industrial Disputes," was written for the Baptist Publication Society and has been printed by them as a part of their social service series.

The Secretary and Prof. Fred B. Hill have under preparation a text book that can be used by Bible classes and men's clubs. This will be published under the title "Remaking the Social Order."

Cooperation with Other Denominations

The Secretary is a member of three of the Commissions of the Federal Council of the Churches, and besides is one of its Associate Secretaries. Thus the Department has been able to keep in touch with the work that is being done in the field of Social Service by other denominations.

In the very nature of the case the work of the Social Service Department touches a wide range of subjects and interests. This department is finding means of cooperation with all the other agencies of our churches, as well as with similar Christian agencies in other denominations.

War Work

The special tasks forced upon the church by the war have necessitated some readjustments. Many of the denominations have appointed War Work Commissions. Our own denomination delegated all this particular activity to the Social Service Commission. The Secretary has cooperated with the Federal Council in visiting army camps and cantonments and is now serving on the War Work Council.

Mr. Hoover asked for a committee from the Congregational Church to meet him in Washington. After such conference with Mr. Hoover and his helpers, it was voted to ask the Social Service Commission to assume responsibility for the work connected with the Congregational Churches in relation to the Conservation of Food. The Secretary went to Washington and spent five days in studying the situation, making the

acquaintance of the men in authority and learning what the other denominations are doing. Dean Charles R. Brown joined the Secretary and together they made arrangements for opening an office under the direction of the Food Administration officials. At the request of the Social Service Commission, Mr. Hoover has officially appointed a committee of fifty Congregationalists to become responsible for making effective the Food Conservation Program in our churches. The Social Service Commission sustains a very close relationship to this Committee, and it is greatly gratified to be able to report that President Emeritus Edward D. Eaton of Beloit College has been secured to represent us at Washington in matters of food administration and has already begun his duties. His expenses are met by the Food Administration Department.

Publications

The following publications have been issued and distributed by the Commission:

Social Service and Men's Work of the Congregational Churches.

How to Organize the Men in the Local Church.

A Model Constitution.

The Business of the Men in the Local Church.

A Social Program for the Men's Organization in the Church.

Industrial Platform. (Card)

The Church and Industrial Peace.

The Church and Industrial Warfare.

The Church and Industry.

The Church's Appeal in Behalf of Labor.

The Church and Modern Industry.

Continuous Toil and Continuous Toilers.

Report on the Industrial Situation at Bethlehem, Pa.

Report on the Industrial Situation at Muscatine, Iowa.

What Every Church Should Know About Its Community.

Community Study of Clinton Avenue Church Parish, Brooklyn, N. Y.

Rural Life and a Program for the Rural Church.

Outline Study in Christianity and Rural Life Problems.
Community Thinking in the Country Town Church.
Factors Which have to do With the Decline of the Country Church.
Program of the Social Service Department.
Social Service for Young People.
The Open Forum.
Social Studies for Adult Classes.
A Social Service Catechism.
Save Our Soldiers and Sailors.
Hymn of the New Crusade. (Card)
The Least of These. (Poem on Card)
Daily Tasks at Ellis Island.
Motion Pictures in Religious and Educational Work.
Lantern Slide Leaflet.
Social Purity.

Slide Bureau

The following illustrated lectures are offered free to our churches:

Conditions Surrounding the Child Life of America.
Forces that Destroy Child Life.
Agencies that Uplift Childhood.
Immigration.
The Church and the Steel Workers.
The Church and the Fight for Health.
The Copper Country and Strike Conditions.
The Country and the Church.
The Story of the Congregationalists.
Massachusetts and Her New Citizens.
Community Service.
The Church and the Small Community — Its Problems and Its Opportunities.

Research Bureau

The Department furnishes expert service in the matter of research along the principal lines of social service. Matter will be prepared, bibliographies suggested, lines of study

outlined suitable for use by those who are preparing sermons, lectures and addresses, or conducting Bible classes, when desired.

Speakers' Bureau

There has been some difficulty in the matter of securing speakers from the fact that we have not been notified far enough in advance in most cases by those who need speakers, but plans are now being worked out by which we hope to meet the growing demand of the churches.

Social Service

Social Service has to do with the relations existing between men, communities and the world. The social servant thinks of all life as a whole. The individual is not neglected, but so fits himself into the social structure that he and all those associated with him come to the place of fullest and most complete development. To serve society means to interest oneself in nations, states, cities, towns, villages and the rural districts. The environment that shapes human life is made up of houses, streets, business offices, stores, mines, factories, schools, churches, places of amusement and recreation. To reach the individual we must reach him through these. To help him we must improve the conditions under which he lives, moves and has his being. Spiritual development rarely comes through a bad economic environment.

In proportion to the success of the church in meeting the social needs of its day, just in this proportion will it be fulfilling the commands of Jesus and the expectations of humanity. The church can not meet these demands unless the individual members of the church give themselves unselfishly and with a whole heart to the task.

I. *Community Survey.*

Individuals may have a good general knowledge of the community, but no person or group knows the facts relating to the community and its life with specific, detailed and statable accuracy without a carefully made study, followed by writing down and putting in graphic form these facts. A great many of our conclusions regarding the community are

false because they are based on partial, second-hand or hearsay information. In order to get a comprehensive understanding of the community it is necessary to secure definite dependable knowledge. The organized community survey, undertaken and carried out by social experts, will secure this information and make it available by putting it into standardized form. It may not, however, be possible to go into the matter as extensively as would be necessary to have such a survey made. This is an expensive undertaking. The Russell Sage Foundation has a department especially devoted to this kind of work and full information may be secured by addressing a letter to the Survey Department, Russell Sage Foundation, 130 E. 22nd St., New York City.

It is possible for a group in a local church, or a committee representing several churches in the community, to make a very comprehensive community study, write a report, chart the facts and formulate a series of recommendations that can be made the basis of a workable program.

II. *Program Based on Community Needs.*

There is a great deal of wasted and misdirected effort in the church work because the things attempted are really not the things that need most to be done. When a group have a thorough understanding of the community they will come to appreciate its needs and can intelligently plan a program that will be workable and helpful. An illustration of the way in which this plan works is found in the experience of one group of men who had raised the money and were planning to build a parish house in connection with the local church. After making a study of the community they found that there were three gymnasiums within five blocks of the church and not one of them being used to its full capacity. They also found that the playground in the neighborhood was badly managed and the director lacked helpers. They learned that there was a large group of foreign-born people living almost under the shadow of the church, and that these people had no real and helpful contact with the rest of the community. These facts were taken into consideration and as a result the church, instead of building a parish house as had been intended, called together the social agencies of the community

and made arrangements whereby the use of the neighborhood's physical equipment for service was made available to a much larger number of the people. The church then devoted its chief energy to the task of bringing the group of foreigners into helpful, saving association with the rest of the community.

III. *Specific Tasks in the Community.*

It is folly to attempt to reform the community, or better conditions in general. The task must be stated specifically. It may be a problem of Sunday labor; bad housing; violation of law; inadequate or harmful recreational opportunities — whatever the needs are the church group should settle upon one or two definite needs and then devise ways and means for bettering the bad conditions.

The natural place for beginning the work is in an endeavor to help obvious need. Relief work is necessary just as long as we allow bad social conditions to exist in the community. Cooperation must be sought in doing the work. The members of the church should be alert to every call. Appeals for the sick come directly to the church, and the work among the delinquent and the prisoners offers a wide field of opportunity. The entire community can be reached if the group will learn to think in terms of the whole community. Some of the fields of endeavor that may be chosen are as follows: The problem of child welfare; probation and delinquency; settlement work; recreation; labor and living conditions, and especial campaigns in behalf of public health. It is well not to attempt to cover too much ground, but to do what is undertaken thoroughly and well and keep persistently at the task.

The program must not be limited to the problems of the local field. There are certain definite needs that are common to every locality. The Kingdom of God can come only as we learn to think of our community as a part of the Kingdom and labor for its establishment everywhere. There are three such problems that should be included in the program of each local group. The following statements are based on a report adopted by the Federal Council of the Churches at its quadrennial meeting held in St. Louis in December, 1916:

"For years the churches of the Federal Council have been proclaiming certain standards in the industrial world. Other agencies have been working to the same end. As a result of this joint action and education some improvement in conditions can be recorded. The amount of seven-day work has been lessened. Accidents are prevented and occupational disease is being reduced. The principles of social insurance have been applied generally to industrial accidents. The imperative demand for a living wage is being more fully recognized. Profit sharing is increasing in favor, and some fundamental measures to eliminate unemployment are being taken."

The task of securing Christian standards in industry must be pushed to completion by the churches and other allied forces.

These particular needs demand our earnest attention in order that large groups of toilers in both agricultural and industrial occupations may be freed from the physical and moral consequences of inadequate income and the exhaustion of fatigue:

(*a*) *Overwork.* Investigations clearly demonstrate that overwork impairs health, intelligence, morality and religion, therefore the churches should support the efforts of industrial workers to secure a shorter work day and its consequent release from fatigue and its benefit of leisure.

(*b*) *A living wage.* The Federal Council of the Churches has declared itself in favor of a living wage as a minimum in every industry. The facts are that at present an alarmingly large proportion of wage-earners are not securing such a wage. We must reckon this lack in social terms. Low wages mean bad housing, under-nourishment, limited intellectual opportunity, and the break-down of the family circle through forcing its members into industry. Sickness, disease, crime and death fatten in the areas of low income. Every church is faced with the grim facts of broken lives caused by inadequate wages. We must declare the principle stated in the scriptures that the harvestman

who labors in the field must be the first to get a share of the crop. Christianity will fail so long as industry allows the strong to live off the lives of the weak.

(*c*) *A more equitable distribution of wealth.* Out of many industries that pay inadequate wages great fortunes are being built. Against this injustice the conscience of the Christian must protest, for it means poverty, bitter struggle, loss of opportunity and social unrest and disorder. We must find a way to remove this injustice. The measures that are now being used to this end are trade agreements between employers and organized workers — the minimum wage, profit sharing, co-operative ownership, and management. Help can be given by urging the gospel ideal of the stewardship of wealth. As employers, investors, or wage-earners we must do all in our power as individuals and as groups to initiate and promote measures and movements that make for the realization of the standard of a living wage as the minimum in every industry, the highest wage that each industry can afford and the most equitable division of the product of industry that can be devised.

(*d*) *Industrial democracy.* The struggle of the toilers is not only a struggle for more of the comforts of life, it is also a struggle for the expression of their personalities in their work, even as they have come to express them in government. It is a demand for industrial democracy. It is impossible without conflict that men should have the right of the ballot in government, but should possess no similar right as workers. With this demand we as Christians are all concerned, for democracy is the expression of Christianity. Recent events demonstrate the dangers of an undemocratic organization of industry. In several states industrial strife developed into the horrors of civil war. The failure to recognize democratic relationships in industry has resulted in the breakdown of civil government and the setting up of military power. It has rent churches asunder with ill will and made it as impossible to maintain the Christian ideal within the church as to maintain it in the state. The usual method of realizing democracy in industry is through collective bargaining. This is good and effective as far as it goes, but it is not final, for it may be

selfish and as eager in seeking advantage as any other form of bargaining. Christianity demands the higher principle. It demands that no group, or groups, shall seek merely their own rights or principles, but all must consider the duty to the common welfare. Christianity can tolerate neither the despotism of capital nor the tyranny of labor. It demands that the means may be provided so that there shall be the fullest possible cooperation, control and ownership of industry and the natural resources upon which industry depends.

IV. *The Program of Education.*

Teaching is a primary function of the church. Not only is the church under obligations to educate its own members — it must educate the community and the world to think of all life and life-relations in terms of Christ's ideals. A vision of what needs to be done without an intelligent understanding of how it is to be done gets nowhere. The ways and means for bettering social conditions cannot be learned without careful study. Each church should develop a group of experts in social activity, and this group should have the most comprehensive knowledge of social needs and the best way of meeting them of any other individual or organization in the community.

V. *The Program of Propaganda.*

In proportion to the amount of care and effort that is put into the program of education, just in that proportion there will be less need for emphasis upon definite campaigns against existing evils. The matter of propaganda can usually be cared for in the program of education. Most evils exist either because people who are responsible for them do not know of their existence, or else have not been educated to think of them as evils. To educate will often cure the wrongs. However, there are times when it is necessary and advisable to throw the influence of Christian men and women behind some campaign in behalf of righteousness. The church group should be prepared to meet such demands.

VI. *Use of Printed Matter.*

Our fathers valued tracts and many an effectual preachment was made by means of them. The New Testament was first written in the form of tracts. The documents were used primarily for propaganda purposes. Many of the social agencies and movements outside of the church are making good use of the small pamphlet issued in large quantities and distributed free of charge. If the church will prepare a series of such pamphlets and literally "sow down" the community with them, it will prove a valuable means for the carrying out of the program. For instance, as a beginning there might be published "The Social Creed of the Churches," a short pointed discussion of the eight-hour day; democracy in industry; better wages; peace and arbitration. These are but suggestions. An alert group who will give the question a little study will find a number of vital subjects that may be presented and the Christian attitude preached by means of the tract.

VII. *Equipment for Service.*

Generally speaking, the better the physical equipment of the church the better work it will do. But this is not always true.

The church and parish house should be built to meet the needs of the community. There is no value in a church wearying its members and the community by the multiplicity of its doings, unless the things done are accomplishing real purposes in changing and making better the life of the community. To do a thing just for the sake of having something to do is wasted motion.

It is not always possible to secure the kind of equipment we would like to have. This lack need not discourage the church. Some of the best work that a church can do is to help in making more effective the operation of the existing equipment for service in the community. The Young Men's and Young Women's Christian Associations, the playground, possibly a settlement house, or even the commercial recreation and amusement features of the community may be used by the church in its work. In many places out-of-door sports and

social service activities requiring no special equipment have been actively and successfully carried on by the church.

Let the church get the best equipment possible for its work, but first of all let the church be certain that all the present equipment of its community is being used to its fullest capacity, and that it knows just how it will use the new equipment before it is provided. The most distressingly gloomy institution any church can have is a gymnasium that is used for a storage room.

VIII. *Cooperation.*

As has been indicated above, the church in order to do its best work must cooperate with all the other churches and social agencies of its community.

This program of social action has for its object the ultimate re-making of the social order. Jesus recognized the evils and knew that the exploitations and iniquities of the social life of his day must give way to the new order wherein love and service would become the commanding principles. This new order must take the place of the old.

The conception of Jesus as expressed in his phrase, — the Kingdom of God — is the collective idea of society. His preaching and teaching involved the whole round of duties and privileges of all men — all the life of all men. Jesus commissioned his followers to finish the task He had commenced. To be a follower of the Master means to do the same kind of service and to work with the same spirit with which he worked. The early church saw its duty and did not shrink from following the Master.

The churches are accepting the issues today as never before. No one can consistently call himself a Christian and not abide by the principles of Christianity. Can society be remade according to the plans of Jesus? Can service become the foundation of national greatness? Can service take the place of selfishness in individual lives? These are the questions that the churches are attempting to answer in the affirmative.

The task which the aroused church faces today is clearly defined. There has never been a time when the lines were so clearly drawn between the two great principles which dominate the world — the principle of force and the principle of love.

Civilization is built upon the conception of force and aggression. "To get" is an all-dominating motive. It actuates nations as well as individuals. The desire for commercial supremacy and the land hunger of whole nations brought on the present war with its frightful cost in blood and money. This same power is the driving force in the business world. Industrialism is founded upon profits, and anything more than a money return from an investment is too often looked upon as a mere by-product. This hard, selfish spirit is the evil parent of the unrest and disorder we find in so many industrial centers. Over against this spirit of gain and aggression we have the spirit of Jesus.

The question is often asked, Is the new program of the church and its new interest in social questions causing many more of the laboring people to come into the church? This question can not be definitely answered, and it is not important that we should be able to give an accurate answer. The church is not interesting itself in industrial and social problems for the purpose of building up its own constituency, but because it can not be a Christian institution without standing for social justice in the midst of our present-day civilization.

There is a distrust of the church in the minds of large masses of the people; a deep-seated feeling that the church is a class institution; that its interest in people is measured more by the standards of modern business than by the standards of Jesus. It will take years of self-sacrificing effort, following a fearless social program, to do away with this prejudice. It has been well said "Man is incurably religious," and people will turn to the church when they find within it an expression of true religion.

CHARLES R. BROWN
FRED B. HILL
HASTINGS H. HART
J. G. JENNINGS
ARTHUR E. HOLT
ALBERT W. PALMER
J. E. ANNIS
HENRY A. ATKINSON, *Secretary.*

REPORT OF COMMISSION ON TEMPERANCE

The seven league boots of temperance are still marching on. Never during a like period of time has so much been accomplished for temperance in the United States as during the last two years.

The roll of dry states where prohibition went into effect or goes into effect is as follows —

Maine	1851	Washington	1916
Kansas	1880	Arkansas	1916
North Dakota	1889	Iowa	1916
Oklahoma	1907	Idaho	1916
Georgia	1908	South Carolina	1916
North Carolina	1909	Nebraska	1917
Mississippi	1909	South Dakota	1917
Tennessee	1909	Utah	1917
West Virginia	1914	Dist. of Columbia	Nov. 1, 1917
Alabama	1915	Alaska	Jan. 1, 1918
Arizona	1915	Indiana	April 2, 1918
Virginia	1916	Michigan	April 30, 1918
Colorado	1916	Montana	Dec. 31, 1918
Oregon	1916	New Hampshire	May 1, 1918

The action of the Supreme Court in upholding the Webb-Kenyon law prohibits the shipment of intoxicating liquors into any state when intended to be used in violation of state laws. The "bone dry" Federal law prohibiting interstate commerce in liquors in disregard of state prohibitory laws and the law forbidding the sending of advertisements of liquors through the mails into states where the sale of liquors is forbidden, together with the Webb-Kenyon law, give the individual states at last an opportunity effectively to enforce their legislation. In several states subtle attempts to pass legislation that would weaken prohibition laws have been defeated and the laws have been strengthened. As a war measure the manufacture and importation of distilled spirits have been prohibited, and power has been conferred upon the President to stop the use of food materials in the making of beer and wine during the war. Perhaps above every other victory

stands the recent vote of the Senate to submit a prohibition amendment to the states.

These specific achievements are the expressions of a sentiment which has developed with great rapidity during the last two years. The experience of the people in every state or district makes many converts in those districts and in the country at large. Business corporations have been convinced that license is economic waste. The resolutions adopted by The American Medical Association indicate not only the changing attitude of the medical profession toward the beverage and medical use of alcohol, but is also symptomatic of the changing mind of the people of the world —

> "*Whereas*, We believe that the use of alcohol as a beverage is detrimental to the human economy, and
>
> *Whereas*, Its use in therapeutics as a tonic or stimulant or as a food has no scientific basis,
>
> *Therefore, be it resolved*, That the American Medical Association opposes the use of alcohol as a beverage, and be it further
>
> *Resolved*, That the use of alcohol as a therapeutic agent shall be discouraged."

Religion, Morality, Medicine, Education, Government, and Business are lined up against alcohol. Soon it will be driven from the land and the people of this Republic will have an opportunity to show what a government of the people, for the people and by the people means. Another Hun will cease his brutal devastation.

The Commission on Temperance of the Congregational Churches of the United States has taken an active part in the battles and victories of the last two years. Its Chairman was Chairman of a Committee of Six, representing the great temperance forces of the nation that initiated and carried through the District of Columbia Prohibition Bill. Almost every church paper printed the appeals sent out by this Committee, urging the citizens everywhere to urge their senators and representatives to give the District a dry law. Hundreds of letters went to individuals in the different states

and Congressional Districts directing them in the stirring up and expression of the sentiment in favor of a dry Capitol. By virtue of his office the Chairman has been a member of the Temperance Committee of the Federal Council and by nomination of the Temperance Commission, a member of the Committee of One Hundred representing all churches and temperance organizations, which has in charge the campaign for national prohibition. Your Commission has tried in all these great opportunities to express effectively the sentiment of the Pilgrims for the moral improvement of the nation and to coordinate its work harmoniously and in due subordination with the efforts of those great agencies that are, by necessity of their purpose and history, directing the great fight. If your Commission had done no more than to play the part it did in making the District of Columbia dry, it had added another notable and epoch-making contribution to the long list that has marked the life of the Pilgrims in America.

The prospective food shortage has brought to the attention of the country an aspect of the temperance question not discussed in previous Council reports. Professor H. W. Farnum of the chair of Economics in Yale University has ascertained by careful investigation that not less than 1,368,000 acres of land are annually used in the production of tobacco. At an average of 80 bushels to the acre, this land would produce 109 million bushels of potatoes, which is more than a third of the crop of 1916. This would provide each family of four persons with four bushels of potatoes a year. It is not possible to be deeply concerned with the economic waste involved in the production and distribution of liquor without similar concern for the smaller but enormous aggregate of waste in the production and distribution of tobacco.

It is the belief of your Commission that at an early day the Church of Christ must take steps to inform herself more fully as to the moral bearings of the use of tobacco in its economic and physical effects.

Your Commission, feeling profoundly the need as a war measure, of conserving all the resources of the United States that the people may be properly fed and nourished and that the success of this righteous war may be insured, recommends that we appeal to the President most respectfully and urgently,

into whose hand the authority has been given, to forbid during the period of the war, the use of all food values in the manufacture of all alcoholic liquors including beer and wine to be used as a beverage and to forbid the sale and importation of such liquors.

Your Commission is impressed that this struggle is only a part of that campaign for human welfare waged during all ages throughout the world. All who love their fellowmen are members of a great company who in the spirit of the Master give themselves for their fellow men. Others have labored and we have entered into their labors, and still others shall through our faith, pains, and prayers carry on the work of the Kingdom.

C. A. Vincent
William Shaw
H. H. Proctor
A. B. Farwell
Clifford H. Smith
George A. Brock
James Schermerhorn

REPORT OF COMMISSION ON COMITY FEDERATION AND UNITY

The Commission of the National Council on Comity, Federation and Unity begs leave to report as follows:

Three subjects have engaged the attention of the Commission for the past two years:

(*1*) Conference with the Commission on Comity of the Disciples looking toward a closer affiliation of the two denominations.

(*2*) A continuation of the discussion with the Protestant Episcopal Committee on Unity of the so-called Lenox Proposals.

(*3*) A cooperation with the Commissions from many of the churches looking toward the promotion of the world conference of Faith and Order.

1. An important joint meeting of the Commission of the Congregationalists and Disciples was held in New York on January 10, 1917. The following resolutions were adopted:

> *First.* — That a joint paper setting forth the relations between the Congregationalists and Disciples be prepared, and that when approved by the members of the two commissions it be circulated in their respective communions.
>
> *Second.* — That we encourage a larger cooperation on the part of the Congregationalists and Disciples in those communities where they have representatives, by mutual conference between the ministry and laity and such cooperation of local congregations as will make evident to all a desire and intention of these bodies of Christians to work in harmony with each other, and that Dr. H. C. Herring and Dr. F. W. Burnham act as a committee to take up this matter with the Home Missionary Boards of the two communions and in any other ways that may seem wise to them.
>
> *Third.* — That in the line of these resolutions the two Commissions concerned shall send representatives to the national gatherings of each communion

bearing messages of greeting and assurance of fellowship.

Fourth. — That a joint meeting of a larger delegation from each communion be held in New York City, January, 1918, arrangements to be made by the Chairman of the two Commissions on Unity.

In the judgment of the Commission the paper alluded to in the first resolution above is of such importance that it should have place in this report and it therefore appears as a second section of the same.

2. The so-called Lenox Proposals looking toward the inauguration of joint worship between Congregational and Episcopal churches have been under consideration for the past two years. Dr. Newman Smyth and Dr. Williston Walker, of New Haven, have had this matter in charge. In the absence of Dr. Smyth, the following statement of the present status of these discussions has been prepared by Dr. Walker:

In regard to the cooperation in preaching and other Christian activities proposed by the rector of the Protestant Episcopal Church in Lenox, Mass., and the pastor of the Congregational Church in that town, further conference was held. The matter has been complicated by the fact that the rector of the Protestant Episcopal Church, who was a party to the original proposition, has been transferred to another field of activity and is no longer at Lenox. The matter appeared to your Commission and to their Episcopal brethren, one of general importance, however, and not simply of local application, and the discussion has been continued along lines of similar cooperation. A meeting of representatives of your Commission and of the Committee on Unity of the Protestant Episcopal Church, headed by Bishop Ethelbert Talbot of the Diocese of Bethlehem, was held in New York City on January 12, 1917, which resulted in the appointment of a subcommittee representative of both parties to the discussion, to continue negotiations. That sub-committee has been in correspondence, but is not as yet ready to recommend any formulated plan of action, and will hardly be in a position to do so before the meeting of the Council. The whole question has been discussed in the most fraternal and Christian spirit on both sides, and though the negotiations

have not gone as far as the Commission could wish, they feel that in this matter they are able to report progress and request the permission of the Council to continue their negotiations.

3. The work in 1910 of inviting all Christian Communions throughout the world to unite in arranging for and conducting a World Conference on Faith and Order was interrupted in 1914, when more than fifty cooperating Commissions had been appointed, by the outbreak of the war which still prevents the sending of a deputation to extend the invitation to the Protestant Churches of the Continent of Europe and to the Roman Catholic and the Eastern Orthodox Churches. Under these circumstances, members in North America of the Cooperating Committee (formerly the Advisory Committee), composed of representatives of all the Commissions thus far appointed, held a meeting at Garden City, New York, in January, 1916, and adopted plans for further procedure, which included the formation of a North American Preparation Committee, whose function should be to advance the movement on this continent, gather material from the several Commissions here for presentation at the ultimate World Conference, and develop and practice the methods essential to its success.

At the invitation of a nominating committee, whose chairman was Rev. Newman Smyth, D.D., fifty distinguished members of the twenty-four Communions in the United States and Canada which are cooperating in the movement met at Garden City, New York, January 23–24, 1917, and organized the North American Preparation Committee by the election of officers and the appointment of sub-committees. The list of its members now comprises over one hundred names and includes not only Anglicans, Baptists, Congregationalists, Disciples, Friends, Lutherans, Methodists, Moravians, Presbyterians and Reformed, but also eminent members of the Roman Catholic and the Orthodox Russian, Serbian and Armenian Churches.

At that meeting the following Executive Committee was appointed, which held its first session in New York, February 23, 1917: — Rt. Rev. Charles P. Anderson, D.D., Chairman of the North American Preparation Committee; Rev. Bishop

Luther B. Wilson, D.D., Chairman of the Executive Committee; Robert H. Gardiner, Secretary; Lucien C. Warner, Treasurer; Rev. Peter Ainslie, D.D., Rev. Clarence A. Barbour, D.D., William M. Birks, Hon. Justice Maclaren, John R. Mott, LL.D., Rev. J. B. Remensnyder, D.D., Rev. William H. Roberts, D.D., Rev. Newman Smyth, D.D., and Rev. John J. Wynne, S. J.

This Executive Committee, in accordance with the terms of its appointment which follow the language adopted at Garden City in January, 1916, has taken up the task of securing from each of the Commissions in North America a statement of the propositions of Faith and Order which it considers to be (*a*) held in common by its own Communion and the rest of Christendom, and (*b*) held by its own Communion as its special trust and the ground upon which it stands apart from other Communions. A number of the Commissions in North America have now begun the formulation of these statements. Prof. Williston Walker, Ph.D., Prof. J. W. Platner, D.D., Rev. William E. Barton, D.D. and Pres. Wm. Douglass Mackenzie, D.D., have been appointed to propose such a statement for the Congregational Churches.

The Executive Committee has further appointed a Committee on Publications, consisting of Rev. Clarence A. Barbour, D.D., Rev. H. E. W. Fosbroke, D.D., Rev. Bishop William F. McDowell, D.D., Rev. Newman Smyth, D.D., Chairman, Rev. J. Ross Stevenson, D.D. and Rev. John J. Wynne, S.J., and a Committee on Round Table Conferences, consisting of Rev. Peter Ainslie, D.D., William M. Birks, Pres. W. H. P. Faunce, D.D., LL.D., Robert H. Gardiner, Rev. Bishop Eugene R. Hendrix, D.D., and Very Rev. Edward A. Pace, Ph.D., S.T.D.

Thus far, however, the plans laid down at Garden City in January, 1916, and now entrusted to these various committees are not yet in actual process of accomplishment. The Commission of the Episcopal Church has voted that $2,500 be appropriated as a subscription towards a total sum of $10,000 as a general fund for the expenses of the North American Preparation Committee, payable when $10,000 shall have been raised or pledged; and the Executive Committee of the North American Preparation Committee has voted that

$10,000 is the amount to be secured to enable the Committee to establish its work on an efficient basis. Efforts are being made to raise this fund in order that the movement may be actively prosecuted along these lines in North America, with the expectation of real progress toward the ultimate World Conference.

4. The Federal Council of the Churches of Christ in America has gone forward during the past two years, doing a work of unprecedented volume and significance. The tragic conditions in the Old World have created an obvious call for its activity in enlisting aid both for the naked and starving victims of the war and for the Protestant Churches in France and elsewhere. This call has been met with energy and with success. Meanwhile the influence of the Council has been steadily broadening along all the lines of its leadership. During the biennium its staff has been greatly strengthened by the addition of Rev. Charles Stelzle in special departments of effort bearing on temperance and the public health, and Rev. Worth M. Tippy as Secretary of its Social Service Commission.

It should be a matter of great satisfaction to Congregationalists that from the beginning of the Council's work they have had so large a share in promoting its welfare.

RAYMOND CALKINS
LOUIS F. ANDERSON
FERDINAND Q. BLANCHARD
NEWMAN SMYTH
NEHEMIAH BOYNTON
E. LYMAN HOOD
WILLISTON WALKER

REPORT OF COMMISSION ON COMITY, FEDERATION AND UNITY

Section 2

Relations between Congregationalists and Disciples

To the Commissions of Congregationalists and Disciples who have been studying the characteristic features of the two bodies it appears highly important that there should be a clearer general recognition of their points of agreement and a sustained endeavor to cultivate close relations of sympathy and cooperation. It is not in the thought of these Commissions that such endeavor should take the form of proposals of union, either now or at any assignable future date. The first necessity in the whole matter of the reunion of Christendom is to secure mutual confidence and whole-hearted cooperation. Whatever of closer relationship lies beyond may well be left to the wisdom of the coming time.

As a contribution to such quickened sense of kinship the Commissions present this study. They would remind those who may read it that, in order to get the right perspective as to some of the views presented, it is essential to remember that one of the Communions considered has three hundred years of existence behind it, the other a little less than a hundred. Differences of form and outlook resulting from the difference in age should not be permitted to obscure root agreements which are independent of time.

In the matter of historical purpose and origin there is a striking parallel. Both were at the outset definitely and avowedly reform movements, having the same purpose in view and following the same general method. What the Separatist and Independent movements undertook to do in England, and continued to do in New England, the Disciple movement undertook to do in the region where it began, namely, to deliver the Church from the trammels of ecclesiasticism, tradition and superstition, and to restore the purity and simplicity of the New Testament order. In this we see at work in both bodies the same spirit operating through the same general methods, with this difference — the Congrega-

tional reform was aimed at the political ecclesiasticism of the age and its attendant evils, doctrinal and social, while the Disciple reform was aimed at the prevailing sectarianism of a later age and its attendant evils. Historically, then, these two bodies sprang from the conviction that in the spirit and purpose of New Testament teaching there is a basis for the faith, polity and life of the church, and both were seeking such complete reform as would bring about the adoption of that ideal, aiming in fact to carry the Protestant Reformation to its logical conclusion. The method pursued in both movements was that of separation for the purpose of bearing witness to the truth of the ideas espoused. Thus in the days of Queen Elizabeth the earliest Congregationalists withdrew from attendance upon the Church of England for reasons of faith and conscience, joined themselves together "as the Lord's free people" into "a church estate in the fellowship of the Gospel." In like manner Thomas Campbell and his associates, a century and a half later, separating from the Seceder Presbyterian Church, organized themselves into the "Christian Association of Washington" for the purpose of promoting "simple, evangelical Christianity, free from all mixture of human opinions and invention." From these beginnings the two movements known as the Congregationalists and the Disciples have come.

In matters of doctrine and polity the agreements between these two peoples are numerous and significant.

1. They are in entire agreement with each other and with the great company of evangelical Christians in the acceptance of the historic body of the Christian faith which from age to age the various branches of the church have sought to express through their hymns and prayers and creeds.
2. Both hold that the New Testament order is democratic and congregational. Therefore both insist on the independence and autonomy of the local congregation, and both insist on the individual and universal priesthood of believers. Christ is the Head of the whole Church and of each church. Each church is free therefore to carry on its own work in its own way. Likewise

each person individually has free access to the throne of Grace and is individually accountable to Christ. This is the foundation principle of the religion and life of both Congregationalists and Disciples.

3. Both hold that fundamentally the organ of religious knowledge, and of all knowledge, is reason. Therefore both give the primacy to preaching and teaching. Evangelism in both has followed the method of the direct address of the word of truth to the reason and conscience of men and women. Both welcome truth from whatever source and both have but one desire, namely, to know the fulness of the truth concerning the will of God. It is therefore fundamental with both that religion must be ethical and that religious faith and feeling shall issue in character after the pattern of the character of Christ.
4. Both accept the Holy Scriptures as a revelation of God. Both have cherished the Bible as their most precious possession. Both are willing to stand for the word of Chillingworth, fairly interpreted, that "The Bible and the Bible alone is the religion of Protestants." Both agree in making a distinction between the temporary and permanent elements in the Scriptures. Therefore Bible study and teaching have taken among both the historical and expository methods.
5. Both peoples have been champions of popular education. In the very beginning the Congregationalists planted the schoolhouse by the side of the "meeting house." In 1636 they founded Harvard College. Then came Yale, Dartmouth, Oberlin and a host of others, till an extended chain of colleges stretches across the United States. The Disciples also had educational ambitions from the beginning. The final separation and independence of the Disciple movement dates from the year 1830. In 1840 Alexander Campbell established its first college. There are now thirty-five schools and colleges of the Disciples in the United States.
6. Both are thoroughly committed to the missionary program of the Kingdom. Both have schools, churches and missionaries in all parts of the earth. Both conceive the last command of our Lord to be the supreme charter

and commission of the Church. Dr. Jefferson says, "The Church is a body of missionaries." Alexander Campbell said, "The church of right is and ought to be a great missionary society."

7. Both desire the unity of the Church of Christ. Since it is contrary to the genius and principles of each to state its views in official creeds or declarations, it is not possible to say authoritatively how closely they agree as to the nature of the unity to be sought and expected or the methods used for its promotion. That there is some difference of view in the average thought of the members of the one communion and the other is plain. But the Commissions issuing this statement are persuaded that it is of a sort which will prove no obstacle to a hearty and united endeavor for the fulfillment of Christ's prayer "That they all may be one."

Turning to matters of church practice there are certain differences to be taken into consideration.

Most conspicuous are those relating to baptism and the Lord's Supper. Here the divergencies are obvious. Nevertheless they are really external and have to do with manner and season more than with meaning and value. Both bodies are non-sacramentarian. Both regard baptism and the Lord's Supper as symbols and attach great value to them, but do not invest them with any sacramentarian mystery or efficacy. The difference has to do with form. Among the Disciples baptism is always administered by immersion. Among Congregationalists sprinkling is the usual form, although other forms are frequently used. Furthermore, the Disciples universally reject the doctrine and practice of infant baptism and regard penitent believers only, as scriptural subjects for baptism. Among Congregationalists children as well as adults may receive baptism.

Concerning the Lord's Supper, the difference is simply one of season. The Disciples regard the institution as a weekly one and observe the Supper every Lord's Day. The Congregationalists observe the Supper as often as the local congregation may elect. The invitation to the Lord's table is the same in both bodies, each admitting Christians without

reference to their membership in the communion administering the Supper.

In the light of this brief analysis it is evident that the general custom under which Congregationalists and Disciples join in worship and cooperate in work is based not merely upon mutual good-will but also upon the solid foundation of essential agreement in primary matters of doctrine and polity. The Commissions believe that to a growing company in each communion nothing would bring greater joy than to see the relations between the two bodies growing ever closer in the bonds of such a fellowship as will be the pledge and beginning of the ultimate oneness of all who love the Lord Jesus Christ.

RAYMOND CALKINS
LOUIS F. ANDERSON
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NEWMAN SMYTH
NEHEMIAH BOYNTON
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WILLISTON WALKER

REPORT OF THE COMMISSION ON PUBLIC WORSHIP

The Commission on Public Worship, appointed by the National Council in New Haven in 1915, was authorized to continue and complete the Orders of Worship which had been submitted to the Council, with authority to publish them for the use of ministers and churches wishing to use them.

The Commission is glad to report that good progress has been made in its work, although somewhat delayed because of the difficulty of securing conferences of members whose homes are so remote from each other. The work is now nearly ready for the press.

A thorough and careful revision has been given to the Orders of Worship presented to previous Councils. Four new services have been added, which seem peculiarly appropriate to the times in which we live, and for anniversaries which the successors of the Pilgrims may fittingly observe. They are —

An Order for a Home Missionary Service.
An Order for a Service of Patriotism.
An Order for a Thanksgiving Day Service.
An Order for a Forefathers' Day Service.

We have also enriched the devotional material by many additional prayers for occasional use. They have been selected from many sources, and cover a wide variety of topics. The Church Universal furnishes an abundance of uplifting and inspiring collects and petitions, the felicitous expression of deep religious feeling, which cannot fail to be helpful to the leader of worship. These prayers have been drawn from the " Sacramentaries " of the early church; from the " Book of Common Prayer " which has preserved many beautiful expressions of devotion from the Christian centuries; from the " Book of Common Worship " of the Presbyterian Church; from the " Euchologion," or " Book of Common Order " of

the Church in Scotland; from the Lutheran "Church Book"; from the service books of John Hunter, Edward Hungerford and others; as well as from individual sources both ancient and modern. Such a "treasury of prayers" is not only of very great value for the private devotional life, but, by the occasional use of its noble and touching petitions, may lend a new charm to the service of the sanctuary.

We need have no fear that such aids to devotion will impair the freedom of the soul in its approach to God. The spontaneous outpouring of the heart in prayer, without the intervention of any fixed ecclesiastical form, is one of the cherished features of our Congregational worship. When our fathers broke loose from bondage to the letter, and came into the liberty of the spirit, they made their devotions the natural outflow of the deepest emotions of the soul. They voiced the longings of their hearts without dependence on the printed page. We shall always cherish this freedom of worship. We will not tie ourselves up to any forms. Extemporaneous prayer will lift our souls heavenward in the future as in the past, in confession, supplication, and praise.

But the leaders of the Reformed Churches four centuries ago, while throwing off the fetters of sacerdotalism and ceremonial, did not forget the importance of a dignified, noble and beautiful order of worship. They realized that many of their ministers desired guidance and help in the conduct of public devotion. They felt that their congregations would be drawn together into closer fellowship if in their assemblies for worship they followed a common order. They prepared Service Books for their churches; but while securing unity of procedure in this way they left their ministers free to express in their own language the needs and desires of their people, especially for the objects of immediate and urgent interest. This union of a large liberty with orderliness has been of great value to the non-liturgical churches, and their prepared forms of service have not been to them a yoke of bondage, but helps to a larger and richer devotional experience, to which they have always been free to add the spontaneous utterance of their immediate spiritual longings. They have been guides, not taskmasters.

In presenting these Orders of Worship the Commission

seeks not to restrict the freedom of any church or minister. Our Congregational churches would resent any attempt to require them to conduct their services in any way other than they themselves choose, and our ministers will continue to make use of extemporaneous prayer except as they may prefer at times to avail themselves of some of the beautiful and heart-touching prayers which others have prepared. But it is believed that they will find the proposed forms suggestive and helpful. Some may wish to use them just as they are. Others may be stimulated and helped by them to prepare for themselves even better orders of service for their particular congregations as circumstances may require. And all may derive comfort, inspiration and spiritual quickening from a careful and frequent study of the "prayers of the ages" which have winged to the throne of God the petitions of multitudes now sainted. Perhaps no better preparation for the delicate and holy task of leading the devotions of a congregation can be found than the frequent perusal of the liturgical portions of the Psalter and other Scriptural passages, and the lofty and finely phrased prayers which thrill us with the consciousness of our fellowship with the worshiping hosts of the centuries past. And if a pastor shall sometimes find some of these prayers just suited to a particular occasion, he will feel free to use them as voicing the present feeling of his people and of his own heart.

We would like to emphasize again the value of such a collection of services for our pastorless churches. The last Year-Book shows that eleven hundred and eighteen of our churches are without ministers. This is a misfortune and a peril. The flock without a shepherd is apt to become apathetic and discouraged. The work languishes. Frequently the house of worship is closed for weeks and sometimes for months. The church-going habit is weakened and religious indifference creeps into the homes. Neglect of the house of God relaxes the moral fibre of young and old. This is to a large degree the secret of the decay and death of more than a thousand of our churches in the last ten years.

The open sanctuary every Lord's day is the remedy for this unfortunate condition. If the King's business is to succeed it must be pushed. A church organized for work and worship

should maintain its services without interruption. The leadership of a well trained pastor is, of course, very desirable. But even without a minister the services of worship may be continued without intermission. Such Orders of Service as are presented make it possible for a church under lay leadership to keep up its weekly service of praise and prayer, and assemble its congregation to consider the great truths of the life eternal. We believe in the priesthood of all Christian believers. Any person, acceptable to the congregation, may be chosen to conduct the service of praise and prayer. It may be an officer of the church, or a teacher, a man or a woman. Making use of one of these orders of service, with hearty congregational singing led, perhaps, by the fresh voices of a young people's choir, with the participation of all in the Responsive Readings, the chants, and other parts suitable for the congregation, with a brief address or appropriate reading in place of the sermon, and with the use of such of these collects and prayers as may be selected for the occasion, such a lay service may be dignified, inspiring and most enjoyable. It will stimulate life and interest in the church during the interregnum between pastorates. It may save many a church from decline.

We believe that if our Home Missionary Superintendents and State Secretaries would urge all our pastorless churches to keep their places of worship open each Sunday, with a service conducted in this way, availing themselves of the aids which such a collection affords, it would go far to stem the tide of desolation which sweeps so many of our churches from us each year.

Charles H. Richards
Lucius H. Thayer
Edward I. Bosworth
John W. Buckham
Waldo S. Pratt
W. Douglas Mackenzie

REPORT OF THE COMMISSION ON RELIGIOUS AND MORAL EDUCATION

The present world situation brings home to us as never before the seriousness of our responsibility as churches of the Pilgrim faith. Centuries of Protestant teaching have not availed to restrain the spirit of despotism from aggression upon the rights of free but defenceless peoples — and this too in the very land where Protestantism had its birth. On the other hand, the radicalism of democracy, as seen in its most recent reactions against various forms of oppression in Russia, in China and even in our own country, compels a very thoughtful re-consideration of the whole program of Protestant Christianity, and particularly of its educational program.

It is clear that democracy never can be safe, either from the encroachments of a selfish autocracy or from its own excesses, without the sanctions and motives of the Christian religion. It is equally clear that the chief responsibility for infusing democratic ideals of freedom with the Christian spirit of devotion and self-sacrifice rests mainly upon the Protestant Churches. And it is becoming every day more clear that this responsibility can never be properly discharged in the brief time now usually allotted to it. It is high time that all the forces of the Protestant Churches be mobilized for one comprehensive, thoroughgoing community and nation-wide program of Christian education; a program in which the peculiar prerogatives of the State in education shall be safeguarded while the peculiar weaknesses and limitations of state education are fully recognized and its deficiencies supplied.

It ought now to be evident to the most careless observer that a general education which omits religion is no guarantee of freedom or of fidelity to responsibility. On the other hand, it should stimulate every Protestant church to its best endeavor to know that educators in our public schools, impatient of finding in the churches a strong, co-operating educational agency, are casting about for ways and means

whereby they themselves can supply the essential religious element in education without violating the fundamental principles of separation between the functions of Church and State.

Conscious of these great national and world needs — needs which can never be met by occasional campaigns of evangelistic or missionary effort, but which require in addition the constant, systematic application of the methods of Christian nurture — the Commission on Religious and Moral Education would urge upon the Congregational churches a fresh consecration to their educational task. It is a task to which already our churches have made notable contribution, both in men and in money, but in which we must confess ourselves in danger of losing the place of leadership unless we speedily address ourselves to this work with renewed earnestness and zeal.

The Work of Previous Commissions

It is a pleasure in this connection to recognize the valuable service performed by previous Commissions in recent years, whose members, with admirable foresight, have outlined for the churches the policies which should be pursued. Especially have they emphasized the need for more adequate educational standards, the need for an educationally trained ministry and for trained teachers, the need for more thorough and systematic instruction in missions and for training in service, and the need for a closer knitting together of all educational plans into a unity. The last Commission in particular prepared an exhaustive Study of the Present Status of Religious Education in Congregational Sunday Schools, a Bulletin entitled *A Program of Religious Education in the Local Church* and a Leaflet concerning *The Committee on Religious Education in the Local Church* — documents which ought to be in the hands of every Congregational pastor and all others who have to do with religious education in the local church.

The Work of the Present Commission

The present Commission, upon its appointment in the fall of 1915 in New Haven, organized itself into three Sub-Commissions, as follows:

On the Local Church
LUTHER A. WEIGLE, Chairman
HENRY K. BOOTH
NORTON M. LITTLE
BENJAMIN S. WINCHESTER

On Student Life
NOBLE S. ELDERKIN, Chairman
OSCAR C. HELMING
LAURA H. WILD

On the Home
OSCAR C. HELMING, Chairman
HENRY K. BOOTH
BENJAMIN S. WINCHESTER

Two meetings of the Commission have been held; one at Chicago in February, 1916, and one at Boston in March, 1917. In addition to these meetings, several conferences have been held of members on the Sub-Commissions. Individual members have also represented the Commission upon other bodies; e.g., The International Sunday School Lesson Committee, The Sunday School Council, The Federal Council Commission on Christian Education, The Joint Committee on Voluntary Study Courses of the Christian Associations, The Conference on Bible Study in Colleges, The Committee of the Religious Education Association on Standardization of College Biblical Departments, The Committee of the Religious Education Association on a Standard Program of Religious Education, The Committee of the Federal Council on the Observance of the Martin Luther Quadricentennial.

The Commission has also worked co-operatively with the new Congregational Board of Religious Education, limiting itself to the consideration and formulation of educational policies while leaving all matters of a purely administrative nature to the Board of Religious Education.

The Commission has further sought to bring itself into helpful relationship to the Committees on Religious Education and the Committees on the Sunday School and Young People's Work (as they are variously called) in the State

Conferences, submitting to their chairmen a series of Topics for Discussion at State Conferences. (See Division VI of this Report.)

The attention of the Commission has been mainly concentrated upon the following matters which were believed to be of peculiarly pressing importance; the formulating of more adequate standards for religious education, the study of the problem of religious education in the home, the extension of religious education throughout the local community, and the improvement of Sunday-school lesson material.

I. Standardization

A. Standards for the Church School.

1. The Pilgrim Standard of Efficiency for Sunday Schools, originally prepared by the Sunday School and Publishing Society and adopted by the State Congregational Conferences in several states, has been completely revised by a joint Committee of this Commission and the Sunday School and Publishing Society. This was re-issued by the Society in January, 1917, in its revised form under the title, *The Pilgrim Standard; a Standard of Efficiency for Congregational Church Schools.* Any Congregational church may now have at hand a concise statement of the conditions which must be met if it is to do work of standard grade. (See leaflet with above title, Pilgrim Press, Boston and Chicago.)

2. The same joint Committee has also prepared a Standardization Blank, to aid the individual school in studying its own problems. Upon filling out this blank, the nearest field representative of the Sunday School Society will recommend to the school such methods of procedure as will enable it to attain the Standard of Efficiency. (See Standardization Blank, Pilgrim Press, Boston and Chicago.)

3. A third step in standardization is the training of superintendents and officers. A text-book on Organization is now available, prepared by Prof. Walter S. Athearn, author of *The Church School,* and in line with the principles enunciated in *The Pilgrim Standard.* (See *Part IV, 10 Lessons on the Church School, The Pilgrim Training Course for Teachers,* Pilgrim Press, Boston and Chicago.)

B. Standards for the Training of Teachers.

Perhaps the most important part of the work during the two years, at least so far as the Sub-Commission on the Local Church is concerned, has had to do with the formulation of more definite standards for the training of teachers. Through a co-operative arrangement between the Sunday School Council of Evangelical Denominations and the International Sunday School Association a joint committee was created to prepare for all denominations new specifications for courses of study for training classes. The chairman of this Commission has served as a member of that committee. As a result of the work of this joint committee, an agreement has at last been reached regarding standards for the training of teachers. Instead of the so-called "First Standard" and "Advanced Standard," courses previously in vogue, there is now one standard course of training covering three years of study. Each year is made up of three units of ten lessons each, the first two years being of a general nature, the third year consisting of specialized study.

In addition to its participation upon this joint committee through the Chairman, the Commission has carefully scrutinized the standards at every stage of the process of their formulation with a view to securing their utmost adaptability to the needs of our own churches. The text-book for the first year is now ready and is entitled *The Pilgrim Training Course for Teachers;* 10 Lessons on the Pupil, 10 Lessons on the Principles of Teaching; 10 Lessons on How to Teach the Life of Christ, and 10 Lessons on the Church School. Of these four parts the first two were written by Prof. L. A. Weigle, the Chairman of our Sub-Commission on the Local Church, and the third by Prof. B. S. Winchester, Chairman of the Commission. Part IV was written by Prof. Walter S. Athearn. (For further details regarding the formation of training classes, certification, additional courses of study, text-books, etc., write to the Department of Field Work of the Congregational Sunday School and Publishing Society, 14 Beacon St., Boston.)

C. Standards for Bible Study in Colleges.

Through the connection of one of the members of the Commission, Prof. Laura H. Wild, with the Committee of

the Religious Education Association on the Standardization of Bible Study in Colleges, the results of the Committee's study are available, so far as they apply to colleges which in history and traditions have been closely identified with Congregational enterprise and leadership. It will no doubt be a revelation to many to find several of these institutions, whose educational standing would be unchallenged and whose names have been held in high honor, nevertheless quite unable to qualify in the first, or even in the second class, in respect to their facilities for instruction in that history and literature which lie at the basis of our Christian faith. As the late president of one of these colleges once remarked, "It is a curious anomaly that an institution which was originally founded primarily for the express purpose of providing instruction in religion and a trained ministry should now have no professorship in this field!" Doubtless there are many reasons which account for this condition. Nevertheless, those who believe that thorough study of Biblical literature and history is essential to intelligent religious leadership will find in the subjoined report much food for reflection. (See Section 2, *Report of College Section of Commission on Religious Education.*)

While Professor Wild's report seems to indicate that many of the so-called denominational colleges have not been deeply concerned with the work of religious education, it should also be borne in mind that large numbers of Congregational young people attend state universities and colleges. Of necessity the work of religious education in these centers is largely in the hands of the local churches. These churches are hampered and crippled because the home churches lose touch with their young people when they leave for college.

The commission therefore recommends the creation of a college department in each church school. This department might well be in charge of a college man or woman whose duty it would be to keep in touch with the young people of that church and school who are away at college, endeavoring to tie them up to the church in the college or university center, and especially urging upon them the claims of religion in the midst of the multitude of other claims upon their time and thought.

II. Religious Education in the Home

Rev. Oscar C. Helming, Chairman of the Sub-Commission on the Home, has made an extensive study of conditions and needs which concern those phases of religious experience that are the fruit of parental nurture and Christian home atmosphere. It seems to be a fact that while education in early times was largely a parental responsibility and deeply pervaded by religion, in these modern days it is the non-religious education which is most highly organized and most richly endowed, then comes institutional education in religion through the church and allied agencies, while religious nurture in the home almost wholly lacks a definite program and, it is to be feared, too often goes by default. It is not merely a question of maintaining family prayers; it is the larger question of developing a spirit of reverence and devotion, of awakening religious enthusiasm, of establishing attitudes of fidelity and helpfulness and co-operation in respect to the daily routine, of creating right ideals for the use of leisure time, the observance of Sunday and the support of civic and religious institutions and enterprises. The analysis of this situation as given in the appended Report of the Sub-Commission will, it is hoped, prove helpful not only to parents but also to pastors and others who would bring to the home, through the ministry of the church, a new vision of its responsibility for religious instruction and training as well as timely and helpful suggestions regarding ways and means. (See Appendix C, *Religion in the Home.*)

The attention of the Commission has been called to a plan, originating in the California Conference, whereby suggestions for family worship are regularly furnished at small cost, through the co-operation of pastors and the professors in the Pacific School of Religion. These valuable leaflets, bearing the modest title, *Helps by the Way*, are an illustration of a method which might be advantageously employed over a wider area, to the exclusion of other literature similar in form but hardly to be commended to our churches. It is hoped that some way may be found for making this material more generally available.

III. The Extension of Religious Education

1. Christian Discussion Clubs.

In the Report of the Sub-Commission on *Religion in the Home*, mention is made of a novel and fruitful plan known as the Christian Discussion Club. While this has its bearing upon the home, it is also important as a means of unifying community sentiment around great religious ideas. Four programs for these Discussion Clubs have been prepared and the idea is capable of indefinite expansion. (See Christian Discussion Club Programs, Pilgrim Press, Boston and Chicago.)

2. Week-day Religious Education.

Among the many experiments in week-day religious education which have been undertaken in different parts of the country; e.g., the North Dakota Plan, the Colorado Plan, the Gary Plan, etc., the pastor or educational leader in the local community often finds himself at a loss to know how to work out a method which will meet his local situation. The Chairman of this Commission was invited in 1916 by the Federal Council Commission on Christian Education to prepare a report on the whole subject of Week-day Religious Education. In this Report he was instructed to examine critically all of the recent experiments in week-day religious education and to interpret their significance for democracy. The report has since been published in book form and contains in addition to the original text a full description of the recent experiments not only in the United States but in Canada, Australia, England, France and Germany. (See Winchester, *Religious Education and Democracy*, Abingdon Press, New York).

IV. Lesson Courses

1. The Relation of the Commission to Lesson Courses.

The International Sunday School Lesson Committee was entirely re-organized three years ago. According to the present plan of organization the committee is composed of eight representatives each from the Sunday School Council and the International Sunday School Association, while one representative each is allowed to the various denominations

upon condition that the denomination desiring representation shall itself have a Denominational Lesson Committee. The object of this latter provision is, first, to secure a means whereby direct and authoritative suggestion may be received from the denominations regarding the types of lesson courses desired; and second, to insure on the part of the denominations organized study and serious criticism of the lesson outline provided by the International Lesson Committee in order that they may be most intelligently prepared for denominational use. Two members of our Commission, the Chairman, and the Chairman of the Sub-Commission on Lesson Courses, have been members of the International Lesson Committee, the former as representative of the Sunday School Council, the latter as representative of the International Sunday School Association. Our denominational representative is President W. D. Mackenzie. Our Sub-Commission on Lesson Courses has acted as our Denominational Lesson Committee and has given careful attention and criticism to the outline of lesson courses which have proceeded from this Committee.

2. The Improved Uniform Lessons.

The International Lesson Committee has prepared a new type of Sunday School Lessons known as *The Improved Uniform Lessons*. These will be issued by our Sunday School and Publishing Society beginning January 1, 1918. *The Improved Uniform Lessons* differ from those hitherto in use in that the lesson material, while drawn from the same general portion of Scripture, includes a larger section, thus making it generally possible to provide story material for the little people, dramatic and hero stories for the boys and girls, biographical or ideal-forming material for young people and more abstract principles for adult study and discussion. The "uniform" feature is preserved by means of a common passage for printing and a common devotional passage. Superficially the quarterlies will not differ greatly in appearance from those used previously, but it is believed that thoughtful teachers will find the lesson topics, material and lesson treatment much better adapted than formerly to the needs of the various ages.

3. Courses for Voluntary (College) Classes.

A joint committee, composed of representatives of the College Y. M. C. A., Y. W. C. A., and the Sunday School Council, of which committee the Chairman of this Commission has been a member, have prepared a series of graded text-books of attractive form and size to meet the peculiar needs of college students during the Freshman, Sophomore, Junior and Senior years, respectively, two text-books for each year, one devoted to Bible study, the other to the study of missions and social service.

A distinctive feature of this plan is its relation to the College Curriculum Study Courses, on the one hand, and to the Sunday School classes, on the other. The courses are more personal and informal in their nature than are those which form a part of the college curriculum. Thus they are designed to emphasize the more immediately personal aspects of religious experience, as distinct from literary and historical study. They are intended for use in church classes made up of college students. In this way the Christian Associations hope to help in bridging the chasm which too often exists in college committees between the somewhat detached life of the college and the more normal relationship of the local church.

V. The Four Hundredth Anniversary of the Protestant Reformation

On October 31, 1517, Dr. Martin Luther posted Ninety-five Theses on the door of the Church of All Saints at Wittenberg. Protestant churches the world over are this year uniting in celebration of the four hundredth anniversary of the Protestant Reformation. By direction of the Council, the Commission on Religious and Moral Education has acted in behalf of the Congregational churches in preparation for this quadricentenary celebration. It has joined with like committees from other churches in the organization of a special committee under the auspices of the Federal Council of the Churches of Christ in America. It has prepared a special service for the use of our churches and Sunday schools on Reformation Sunday, October 28, which is published by

The Pilgrim Press under the title *Luther and the Protestant Reformation.*

We may not forget how much we owe to Luther. The modern passion for freedom which today is stirring in the remotest corners of the globe, the modern enthusiasm for education which has come to be synonymous with civilization, and the modern insistence upon simplicity and sincerity and immediacy in religion — all go back in spirit to the Reformation and to the man who did more than any other single individual to bring it about. There is something of tragic irony about the celebration in this war-troubled year, when the rulers of Luther's people stand ranged upon the side of autocracy and against democracy. But it is all the more reason that we should in thankfulness remember the Reformation, and dedicate ourselves with new energy to the ideals which we so largely owe to it — the ideals of religious freedom, political democracy, and universal education.

The Commission recommends that this Council take appropriate action, and that the various state Conferences be urged to give like recognition to this anniversary at their meetings this fall; that our ministers and churches be urged to devote as much of the month of October as they can to the study, discussion and preaching of themes appropriate to this anniversary; and that Reformation Sunday, October 28, be observed by our churches and Sunday schools generally.

VI. Topics for Discussion

Assuming that State Conferences and District Associations are giving to the subject of religious education the increasing attention which it demands, it has occurred to your Commission that a list of topics for discussion might be of service and they are herewith submitted.

The Local Church and Sunday School.

1. The Educational Work of the Local Church.
2. The Administration of the Educational Work of the Local Church.
3. "Sunday School," "Bible School," or "Church School"?
4. The Committee on Religious Education in the Local Church.

5. The Need for Trained Teachers and how to Meet it.
6. Sunday School Attendance and Discipline.
7. Training Children and Young People to Worship.
8. The Education of the Young in Christian Living.
9. What are we Doing to Train Young People for Intelligent Performance of Church Work?
10. The Adult Bible Class and its Possibilities.
11. What are the Best Methods of Evangelism through Education?
12. Decision Day and Church Membership.

The Young People's Society.

1. The Young People's Society as a School of Worship.
2. The Young People's Society as a Training School for Service.
3. To what Ages are the Methods of the Young People's Society best Adapted?
4. How may the Work of the Young People's Society best be Related to that of the Organized Classes for Young People in the Sunday School?

The Local Church and the Home.

1. How may the Church Secure the Co-operation of the Home in Religious Education?
2. The Whole Family in the Church Pew.
3. The Family Pew or the Children's Church?
4. Religion in the Home.
5. The Religious View of Marriage.
6. The Responsibility of the Church for the Training of Parents.
7. The Place of the Parents' Council in the Church School.
8. The Meaning of Infant Baptism under Present Conditions.
9. Ways and Means for Cultivating the Devotional Life in the Home.

The Local Church and Education in Missions.

1. The Program of Missionary Education in the Local Church.

2. Church Support of the Sunday School and Sunday School Benevolence.
3. The Mission Study Class or Mission Study in the Sunday School?
4. Graded Lessons in Missions.
5. Denominational vs. Undenominational Missions and Charities.

The Church and the Public School.

1. The Church and "The Gary System."
2. What attitude should Congregational Churches take toward Co-operation With the Public Schools in Securing a Larger Place for Religious and Moral Education and a Closer Relation between the Educational Work of the Church and that of the Day School?

The Church and the Student.

1. What the Home Church can do for the Student?
2. How can the Home Church keep in touch with the Student's Church?
3. How may Congregational Churches Retain their Hold upon the Interest and Loyalty of College Students and Utilize their Trained Abilities in Leadership?
4. What forms of Service in the Local Church are open to the College Graduate?
5. What forms of Professional Service in the Churches are awaiting Congregational Students? What training is available to fit them for such Service?
6. Has the Christian Minister ceased to be attractive to boys in Congregational Homes and to Congregational Students in College and University?
7. Are Denominational Colleges sacrificing Denominational Loyalty to Academic Freedom?
8. Some Ways in which Churches may avail themselves of Assistance from the Biblical Departments in the Colleges.

VII. Recommendations

In conclusion the Commission would offer the following recommendations respecting the future organization and work of the Commission:

1. Experience would seem to indicate that the Commission may profitably be limited to nine members. We would renew the recommendation of former Commissions, that these members be chosen in three classes, three members for a term of two years, three for a term of four years, and three for a term of six years; and thereafter three at each session of the Council, for terms of six years each. In this way it will be possible to maintain a continuous and progressive educational policy for the denomination.

2. It is costly and impracticable to attempt to constitute the Commission on the principle of representation according to geographical areas. If it is desired to pay any regard to this principle, then at least three should be chosen from each locality, to facilitate the participation of all members in the work of one of the Sub-Commissions.

3. While any extravagant expenditure is unnecessary, it is poor economy to hamper the Commission in its work by a parsimonious appropriation. Not less than $250 should be provided, to be available as needed, during the two years' interval between meetings of the National Council, and it would be well if this amount could be increased to $500.

4. The Chairmen of the State Conference Committees, on Religious Education, Sunday Schools and Young People's Work, should make it their business, without further correspondence on the part of this Commission, to study the findings of the National Council Commission and bring them to the attention of the churches in their respective Conferences. In particular, the work which this Commission has done in respect to the standardizing of Sunday Schools, teacher training, Bible departments in colleges, home religion and the extension of week-day religious education, will prove largely of no avail unless the State Conferences and Local Associations devote time and thought to the study of the principles enunciated and a discussion of the policies suggested.

5. The Commission bequeathes to its successor the following matters, respectfully commending them to its careful consideration, as being of peculiarly timely importance.

(*a*) The Program of Week-day Religious Education and the Policy of the Congregational Churches with Reference thereto.

(*b*) The Program of Religious Education in the Home, with Definite Suggestions Regarding Methods and Available Material.

(*c*) A Plan for Correlating all the Educational Activities of the Church and Parish, with each other and with the Program of the Day School and other community agencies of education in one Community Program of Religious Education.

(*d*) A Plan for Courses of Training for Superintendents and other Administrative Officers.

BENJAMIN S. WINCHESTER LUTHER A. WEIGLE
HARRY K. BOOTH NOBLE S. ELDERKIN
OSCAR C. HELMING NORTON M. LITTLE
LAURA H. WILD

RELIGIOUS EDUCATION IN COLLEGES

Section 2

Report of College Section

The report upon Biblical Instruction in our colleges and universities is based upon a thorough investigation which is being made by the Commission on the Standardization of Biblical Departments appointed by the Section of Bible Teachers in Colleges and Universities of the Religious Education Association. In order to understand just the position of the institutions affiliated with Congregationalism as compared with the main body of institutions of college grade, it will be necessary to quote much of that report as a whole and then to consider the particular institutions under our special observation.

Extract from Report of the Committee on Standardization of College Biblical Departments

In 1915, 114 representative colleges and universities of the country had been examined as to the work offered in Bible study and the equipment provided for such work. This was only a start. During the year just closing much more has been accomplished. The list of institutions investigated has crept up to 238. Moreover, colleges and educators are beginning to take notice that the investigators are in earnest in uncovering the facts concerning what is being offered in this subject. It has been very interesting to observe the attitude towards this question of better standards for Bible teaching that has been taken by the various presidents, professors, deans and registrars with whom correspondence has been carried on. It has also thrown much light on the present status of Biblical instruction in America. One cannot be altogether proud of it when he discovers that out of these 238 institutions that represent practically the best we have in the country only 64 can qualify for the A class or less than one-fourth, and that the majority are in the C, D and E classes. And this is true notwithstanding the fact that the tests adopted are very

modest in character, surely by no means magnifying the position any department should take in measuring up to collegiate standards.

There has been, however, much encouragement, as will be seen as the report proceeds. The fact that the best Bible teachers in the country are as a rule taking a cordial interest and often an enthusiastic one towards the work of the investigators is one helpful indication. The fact that many college presidents are also taking this attitude and many others are setting to work immediately to remedy conditions is also encouraging. The fact that there is a general dislike to being classified in any but the A group and many vigorous protests against the effort as a whole and against classifying a particular institution is another healthy sign, at least an indication of the importance of the work which opposition usually betrays. There has been some very kindly criticism which it is well to take into consideration. But the most hopeful sign of all is the fact that during the year there has been a decided improvement in the reports sent in by at least 12 of the institutions reporting at the last annual meeting. Four have come up from the B group to the A group, one from C to A, one from D to B, three from D to C, and three from E to D. And it is the testimony of more than one college teacher and president also that it has been of the greatest help to him in approaching trustees and administrators to have this organization behind him.

We still have much to contend with in attempting to place Biblical instruction on a par with other collegiate work. There is yet in some quarters, especially the South, a total misconception of the academic situation, an assumption that one hour a week of Bible farmed out to various instructors in other departments is quite sufficient. This came out in the meeting of the Association of American Colleges held in Chicago in January when various presidents arose to explain how adequate was the Biblical instruction offered in their institutions. Another difficulty is the assumption by Y. M. and Y. W. C. A.'s that voluntary Bible study is really better on the whole than curriculum courses. Many college presidents have evidently been thankful to have the matter taken off their hands in this manner and disposed of without the

necessity of appropriating funds to establish a chair of Biblical study. As to equipment, it is not easy to make some institutions realize that any Sunday School maps they happen to have on hand and any theological books that swell the numbers in their library may not suffice to count in our standards. However, there has been a very gratifying response with regard to the sample list of 250 books authorized by the Assn. of Bible Teachers in Colleges and Schools at their meeting in New York last December. Several presidents have said they would see to it at once that the list was completed in their libraries.

One of the most frequent misunderstandings we have had to clear away has been the assumption that any subjects in any way allied to Christian teachings should be counted in the number of hours offered by a Biblical Dept.; Ethics, Philosophy, Christian Evidences and Missions are most often inserted. It has finally been found necessary to define our position thus, that in answering the tests for the A class, 12 hours out of the 18 should be upon the Bible itself; in this number Hebrew and N. T. Greek may count and the history of the East so far as it has to do with the Biblical background: namely, Assyrian, Babylonian and Egyptian history for the Old Testament and Greek and Roman History so far as they are related to New Testament times. The remaining six hours may be given to Religious Education as the term is now technically understood, but of course Ethics and Philosophy and Christian Evidences as a part of Philosophy belong to other departments. Comparative Religions, however, and Missions if taught in the light of Comparative Religions have a place here. The misunderstanding seems to arise for the most part in those institutions that have failed to grasp the significance of the new movement for Religious Education and the content of that term as now applied. Such institutions have also often failed to grasp clearly the limits of a modern Biblical department in the study of the Bible itself.

One of the criticisms received has been that the spiritual values of Biblical work are the most important of all and that in this effort to standardize the courses given, attention seems to be centered upon the outward and mechanical arrangement, the old, scholastic ideals rather than the vital religious

energy that should be imparted through such courses. One of our sane and highly esteemed presidents, himself formerly the head of a Biblical Department, has put it most kindly in the following paragraph: "You know, I am sure, that I am deeply in sympathy with the end that you seek to reach by this plan. But you will let me register a protest by a very prejudiced partizan in saying that I do not believe in standardization. It is universally appealed to in education and as universally seems to me to miss the soul of things. I know that in substance you would agree with me, for I know the values that you seek. The trouble seems to me to be that an institution might be in Class A and yet might make practically no contribution to the intelligent output of living interest in the message of the Bible. This has led me to feel that the emphasis needed to be distinctly in other quarters. I especially feel this when it comes to dealing with the data and material of the spiritual life. I know you will pardon this expression of qualified enthusiasm."

Such criticisms are worth listening to and we would doubtless all agree that the goal we are trying to reach is a Biblical Department in each college so full of the spiritual dynamic and at the same time so scholarly that it will be a potent spiritualizing factor in the life of the students while appealing to the respect of their trained minds. But spiritual perception, spiritual interpretation and spiritual power belong to such a free and spontaneous part of the individual character that any attempt to confine it by stated demands at once drives it under cover. It is like genius, a free element, to be generated and fostered, but not to be harnessed to restrictions. Should we, therefore, give up all attempts to raise the scholarly standards of Bible teaching because it is impossible to include standards of spiritual power? This criticism is largely the ground for whatever difference of opinion there may be as to the respective values of voluntary and curriculum Bible study. American colleges seem, however, in general, to have arrived at the conclusion that Christian Association work is not all that is necessary even in the religious life of students, that while it is a most valuable adjunct, the college itself has a definite responsibility towards the Bible which it cannot put over upon the shoulders of any other organization, and

that as a college it must fulfill that obligation in a collegiate and therefore scholarly manner. Is not this a worthy goal to be exerting ourselves to attain, although in doing it we frankly acknowledge the impossibility of weighing perfectly the values attached to such study? It will doubtless always remain true that the college that can secure the personality of a spiritually-minded instructor is, other things being equal, vastly ahead of any merely academically ideal institution. We can, as Bible teachers, register our emphatic belief in this principle while doing what we can to lift Biblical study above reproach from the standpoint of scholarship.

Another criticism that has come has been that we seem to discriminate against the president of a college being the head of the Biblical Department. In some small colleges it seems that the president is better equipped than anyone who could be obtained for the salary available and it seems necessary that the president do some teaching. But it has been explained that a first-class department of Chemistry or History would require that its head make that department his chief concern and certainly a president cannot make one department his chief concern nor give it even a major portion of his time.

But while these are some of the adverse criticisms we would like to quote from some of the encouraging letters. One institution writes, "I wish to express my gratification at this investigation for I think it will be helpful in this institution." Another—"We have for the present only to O. K. your classification. We hope some day to establish a department which will cause you to rate us much higher." A State University president says, "We have nearly all the books and will at once obtain what is lacking." Another president writes, "While of course we are not proud of being classed in C, yet we are fully resolved to attain to Class A and shall feel indebted to the plan for standardization for pointing the way to better equipment. I would greatly appreciate receiving three more copies of the list of books for a college reference library. I am fully determined to have all these books in our library at the earliest date." A professor writes, "Since returning from the meeting at Columbia $200 has been made available for books for this department." Another president says, "I fear we have not the 500 books (required for the A

class). However, we hope before another year to have this classification."

The work of this committee the past year has elicited much more recognition and interest than the first year; a larger proportion of institutions have taken pains to answer the questionnaire, and have shown by their inquiries for further information a desire to be in intelligent touch with this movement. However, there are a good many who have not responded and have apparently ignored the matter as unimportant. It is to be hoped that another year a more complete report may be given than is possible at this time.

We will now proceed to a more detailed description of the results of the year's work and then propose certain questions that should be settled if the committee is to pursue the work any further. The plan that has been followed in the investigation has been first to send out a questionnaire embodying inquiries that would show the status of an institution concerning Bible study and from which it could be classified according to the eight tests adopted. After such a classification had been made a list of the tests for each of the five classes was sent the president of each institution asking that he verify the classification. At the same time a list of the 250 books approved by the Association of Bible Teachers was enclosed and the maps recommended specified, namely, either the Palestine Exploration Fund series, the Kent-Madsen series, or the George Adam Smith Atlas. In not a few cases serious discrepancies occurred between the answers to the first paper and the second, the wisdom of sending the two papers being quite apparent. Where such discrepancies and misunderstandings have occurred an attempt has been made to clear them up so far as possible. The final result as now tabulated shows 64 in the A class, 29 in B, 74 in C, 45 in D, and 26 in E where no Bible work at all is offered. Of this total number 11 are questionable as to their right classification because of incomplete reports. About 180 out of the 238 have verified their classification by signing the tests officially. Following is the list of institutions according to classes. It will be noted that 34 state universities and normal schools have responded, 20 of these showing that some work in Bible is offered. Four have the fine record of being in the A class,

namely, Michigan, Missouri, Texas and Virginia, two are in the C class, and 14 have one or more courses offered in other departments, usually in the Department of English Literature. According to indications the Y. M. C. A. seems to be more vigorous in State institutions than elsewhere, thus making up in some measure the lack of curriculum Bible study.

In the classification the list of colleges affiliated with Congregationalism that appears in our Year Book come under the following groups:

Class A Carleton, Colorado, Drury, Fargo, Grinnell, Mt. Holyoke, Oberlin, Piedmont, Pomona, Smith, Wellesley, Yale.

Class B Beloit, Dartmouth, Ripon, Washburn.

Class C Amherst, Bowdoin, Doane, Fairmount, Fisk, Illinois, Olivet, Rollins, Whitman, Northland, Yankton.

Class D Marietta, Tabor, Wheaton (Ill.), Williams, Middlebury, Berea.

Class E American International (none in college department), Redfield.

Not reporting Kingfisher, Pacific University, Straight University, Talladega, Tillotson, Tougaloo.

The following question has been raised. Shall colleges offering theological courses be admitted into the A class unless offering also strictly undergraduate collegiate courses? This is a very serious question, especially in the Middle West, for some small denominational institutions doing rather inferior collegiate work have theological departments offering short cuts to ministers and at the same time throwing the courses open to undergraduates. But a course for theological students is not the kind of course adapted to undergraduates, neither is denominational theology what we mean by a study of the Bible. It is not fair to rank such an institution in the A class alongside of those that are looking out for their undergraduates in the sense of collegiate courses of high grade. It has finally seemed necessary for the committee to say that in our judgment eight hours must be given for undergraduates alone, allowing electives among theological courses to count beyond this number. But the eight hours should be offered within the col-

lege walls, not in the theological school. However, in the case of two or three universities where a Bible school close at hand is recognized and credits given by the university, the courses being advertised in the university undergraduate catalogue and certain ones required as fundamental, such courses have been allowed to count in the classification.

Benjamin S. Winchester — Luther A. Weigle
Harry K. Booth — Noble S. Elderkin
Oscar C. Helming — Norton M. Little
Laura H. Wild

BIENNIAL REPORT OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

The two years that have passed in the history of the American Board will always be famous as the years of the World War. When the war began in 1914 there were not a few zealous friends of the Board who strenuously urged that the work should rapidly be concentrated in a few fields, that many of the missionaries should be recalled, that no new work should be attempted, and that the churches should be informed that for the period of the war the policy of the Board was to be one of drastic retrenchment. The events of the six months since America entered the war have completely belied such fears.

There has never been a time in the churches when even the average member was so willing to recognize his obligations. In all probability the principle of the Apportionment has never been more frankly acknowledged. Men see the clear duty to save the Kingdom of Righteousness from bankruptcy. In view of the outpouring of $100,000,000 for the Red Cross, $55,000,000 for the Red Triangle, $7,000,000 for Armenian Relief and $4,000,000 for the Y. W. C. A., and the many millions that have flowed in a steady stream to meet the needs of the stricken populations of Europe, the fidelity and loyalty of the friends of foreign missions have by no means reached their limit.

It is not too much to say that the biennial just closed has been one of the periods of *marked expansion* in all the Board's history. Since this war began the total budget of the Board has increased more than $205,000. The devotion of Christian people has not been exhausted. We hear business men bear witness that they are just learning to give. The financial resources of our people have not as yet been even strained. Many pastors bear witness that they have been able to win a more ready response this year than ever before to the claim that the Board's work is increasing righteousness in the

world at a tiny fraction of the cost that war demands to settle the jealousies among nations. We may count upon larger treasures of Christian consecration stored in the churches today than two years ago, and this fact is one of the foundation stones in our faith for the future.

The world is being converted to the principle of responsibility for the needy upon which the Board's work has ever rested. President Wilson has so guided the thought of the nation that we have entered this conflict from purely missionary motives — seeking nothing for ourselves, fighting without rancor or the spirit of revenge for past indignities, but only to uphold the rights of the weak and to give justice, liberty and righteousness to the world. Is the missionary motive any different from this? No, this is a missionary war. America sends forth millions of her sons and spends twenty billions of treasure in the first year to carry out a clear-cut missionary purpose in Europe.

The most significant fact of record for this biennial is the celebration of the *Jubilee of the Woman's Board of Missions.* Fifty years ago Mrs. Mary K. Edwards set out for her work in Africa. It is a cause of thanksgiving that her life has been spared through all the glorious years of service until her Board has celebrated the Jubilee of her departure. Special interest has been stirred in every group of women throughout the field of the Woman's Board of Missions. The objective of the celebration was to raise the Jubilee Building Fund of $250,000. In every field some expansion of plant and equipment has been made possible. The women have worked with greatest concentration and devotion, so that the final results show receipts beyond their aim, amounting to more than $257,000. In 1918 the Woman's Board of Missions of the Interior, of Chicago, expect to celebrate their Jubilee and every Congregationalist will hope for a similar record of success for their efforts.

Three Tests of the Board's Success

As we seek for concrete facts to sustain the claims just made, we naturally would test the increasing interest of the church in the Board's work by raising three questions: (1) Are the

churches giving to its work? (2) Are recruits for missionary service abundant and of high quality? and (3) Is there marked success on the mission fields?

The first of these questions is revealed in Treasurer Wiggin's report read at the Columbus meeting for the year ending Aug. 31, 1917. The Board's income for the past year is the largest it has known in history. The receipts have been increased by over $40,000 in this one year. This increase is not measured in contrast to a year of failure, but is builded on top of a notable increase of $105,000 the year before, so that the biennial period shows a total gain of $146,145. The single month of August revealed a gain of $54,152, largely due to thousands of individual checks sent in by generous people who are unwilling to consider deficit or retreat for the Board.

The gain is well distributed in the different funds. Since the war began in 1914 the churches themselves have increased their gifts more than $30,000, a very evident proof of the point in question. In some years it is to the embarrassment of the Board to report that most of the increase noted has come from the devotion of the Woman's Boards, but this does not seem to be the case, as the Woman's Boards in their total payments to the parent Board reveal a loss since 1914 of $26,389. Apparently it would seem that the men in the churches are the ones being stirred by world events. Possibly the women needed no such stimulus. Possibly also the economies of the women in the homes are making possible this larger giving by the families in the church.

The treasurer reports a most gratifying increase in the amount of money committed to the Board's Finance Committee for safe keeping and investment in the Conditional Gift plan, the amount reaching a present total of $1,144,126. Since the first dollar was thus committed to the Board, not one penny of interest has ever been defaulted or delayed, in the very years when the premier investment stocks of New England have been hard hit. The matter of financial security is not the only purpose sought, for any Christian who desires to see his money support a loved one for life, and after that to go on and on in the endless chain of spiritual influences in God's Kingdom, can find no better investment than that of a Conditional Gift in the Board's care. The income yielded is not as

large as Insurance Companies will pay, since these companies, expect to use up most of the principal in the annuity paid out, whereas the donor desires the principal to be preserved intact in order to make the final investment in the Board's work. The most interesting feature of this fund is that many of the donors have made from two to twenty gifts in succeeding years until a considerable portion of their estate is here invested.

It still remains true that the conservative financial policy of the past 100 years receives new proofs of wisdom in each treasurer's report. The invested funds of the Board are now yielding a handsome income, which makes possible a vastly larger work than could be financed from the gifts of living church members. A rough calculation reveals that about one-third of the Board's income this year is from its invested funds, legacies and matured conditional gifts, while two-thirds come from living donors. In the past two years the American Board treasury has been forwarding large sums for direct Armenian relief. The sum has reached a total this year of nearly $57,000.

Every friend of the missionaries will rejoice in noting the large amount of money that is sent in by the personal friends for particular investments in the various fields. These gifts we call "Specials" since they are not available for the benefit of the Board's pledges to its missions in the regular appropriations, but they go to the same work and are administered by the same missionaries who receive the Board's appropriations. It is frequently a testimony of larger personal interest on the part of the donor to thus direct the gift to an individual missionary.

We cannot close this hasty review of the Board's finances in the biennial without a word of warning. These increases here noted have not come by accident. It is not a moment when any single giver can trust to others to carry the work on. It is only because the hearts of the people in our churches have been burdened with a spiritual responsibility for the world's welfare that these sums are available. The Board can continue to grow and expand its work only as thousands of individuals in the more than 6,000 churches of our order think practical thoughts in our direction, and express their thoughts in the form of checks sent direct to the treasurer or through their regular gifts in the church channels. If the Board's income

falls off it will be because of a lack of devotion and of loyalty on the part of the pastors and the churches.

The New Workers

Forty-four new workers have been sent out by the Board in the past year, and fifty-two the year before — almost an even hundred for this biennium.

It is undoubtedly true that for the period of the war the number of men available for appointment to the mission field will be greatly decreased. A score of those who were on our lists, nearly ready to apply for service abroad, have had to turn their loyalty from the mission field to the battle field. A recent letter sent out to keep close contact with many of these candidates received answer from various base camps in France, from the officers' barracks of our various cantonments, and on the letter-heads of chaplains in many regiments. They are scattered far, these young men who by now would have been doing the Gospel's work on the mission field. In no less degree will they be saving righteousness for the world in the strenuous days of war before them.

Undismayed by this temporary situation, your Prudential Committee has reached the conviction that a stirring challenge must be issued to the students of America, calling upon them to set apart for missionary service many of the choicest lives now in our colleges or in the uniform of our army and navy. It is inconceivable that this great dedication of life represented by the country's call will not be followed by a similar dedication of life, though on a smaller numerical scale, for missionary service. The Board therefore calls for a great body of consecrated young men and women to look forward to entering missionary service in our fields in Turkey and the Balkans as soon as the doors are thrown open. Here is a challenge fit to stir the blood of our best students. The Moslem world has crumbled in these past few months. Its unity is no longer even claimed. The banners of the Crescent were thrown down from the defences of Jerusalem by the hands of Moslem troops marching under the British banner of the Cross. The Moslem Arabs have rebelled from their Turkish over-lord. The great majority of Moslems in Turkey are said to be in entire disapproval of the ruthless acts of the government in Turkey

today. That house is divided against itself and cannot stand.

One hundred and seventy-five new workers are needed for this *Turkey Band.* The number will include at least 15 ordained men, 10 physicians, 15 educators and 10 specialists, including agriculturists and industrial workers, all of these to go, it is hoped, with their wives. In addition ten nurses are desired and at least 65 single women under the support of the three Woman's Boards will be needed. This is the largest number of missionaries ever asked by any one Board for any one field.

It is the Board's confident hope that such experiences as followed the Boxer riots in China will be noted in the missionary history of the Turkish Empire in the years to come. No one can doubt for a moment that if the Allied powers are able to win a degree of independence for the Armenian and Greek peoples so as to insure them progress, security and opportunity for thrift and expansion, our schools and colleges will face one of the greatest harvests for Christian education the world has ever known.

This large number of recruits will not be able to sail until the doors are open, but the Home Department seeks immediate correspondence with those who can consider themselves in this number. Papers will be prepared and full appointment will be sought from the Prudential Committee, so that this band can be made definite and membership in it can become an inspiration in the lives of scores of students.

In addition to this number about 135 new workers are listed in *this year's needs* for other fields. The Board must call upon pastors, Sunday school teachers and devoted friends in every church to search out superintendents of schools, principals and teachers in high schools, and devoted single women who are making pronounced success of their work in teaching and in moral inspiration in our grade schools, who may be persuaded to enter missionary service. We seek for young college graduates and particularly those in medical schools and seminaries who can enter the medical and evangelistic branches. The three Woman's Boards are most earnest in their desire to discover larger numbers of qualified young women. They have not received half the required applications

this year. If it is true that the number of men available for missions will be small during the period of the war, it ought to be true that largely increased numbers of young women will feel the pull of missionary devotion interpreted through patriotism and loyalty in the present war. The Board would ask for correspondence with doubled and quadrupled numbers of qualified candidates among the women teachers, nurses, and evangelistic workers of this country.

This challenge must be addressed to Christian parents as well as to students, for those who send their children forth make the greater sacrifice. The parents of ten millions of sons have given their boys to defend the world's liberty. In every heart of this throng a new note of consecration must be evident. Every service flag displayed at the window or before the church door is proof of a true missionary spirit. Hundreds of parents have given their sons today in a spirit which exalts service above personal dangers. Out of such giving will grow a new missionary consecration.

Marked Success Abroad

As we turn to scan the work of the missionaries we shall expect to find encouraging signs of progress in some fields, combined with danger, privation and suffering in those that have been touched most harmfully by the War. The Foreign Department report presented at Columbus states that only the missions in Spain and Mexico are under flags that are not represented in the battle lines of Europe. "These as have been sown with peril and the land covered with unrest and disaster. Cable dispatches have been suppressed, mails censored and made uncertain, and all the world put into an unprecedented condition."

In Mexico the past two years have brought political unrest and uncertainty, but with some few gleams of hope that Carranza's government now enters a period of security. Absolute religious liberty has been granted under the new political constitution. The Board's missionary force is at its work in spite of uprisings and guerilla warfare. The mission property has not suffered damage, and the situation only waits for the right hour to open a new opportunity.

The work *in Spain* has been limited by high prices, industrial and political unrest and occasional riots. "Special evangelistic services have been carried on by Mr. Bowers and his Spanish colleagues, while the Girls' School at Barcelona has been overcrowded with eager pupils."

Our missionaries have been compelled to withdraw from *Austria* on account of war conditions. Their work had not been interfered with by the Austrian Government to any large extent, but war had swept away most of the men who were in contact with our congregations, including pastors. We must await the close of the war before any encouragement can be expected from this field.

An important mile-stone has been turned in the story of the American Board work in the islands of *the South Sea*. Some of our greatest triumphs have been recorded there, beginning in the Sandwich Islands and spreading into the Caroline, Gilbert and Marshall groups. Great missionary names like those of Hiram Bingham and Titus Coan bring their message of successful ingatherings among the natives of the island world. The London Missionary Society has at last assumed all care and responsibility for the work in the Gilbert Islands, from the first of July, 1917, the Prudential Committee continuing to make certain payments for the next five years to carry on the work. Their famous missionary ship, "The John Williams" will now inherit all the traditions of our four "Morning Stars."

This does not apply to the work in the Marshall Islands where Mr. Maas and Miss Hoppin are still at work. Japan is at present holding the islands and some Japanese Christians are giving assistance in our present work.

Advance in the Philippines

It has been wise to mark out lines of advanced work *in the Philippines* under our own flag at the very time when that flag has become more prominent in our thinking than ever before in this generation. The missionary force has been doubled by the addition of Mr. and Mrs. Woodward and Mr. and Mrs. Channon, who have moved from the South Sea Island work to their new fields in Mindanao. There are many indications that a great ingathering may be expected in the next few years. The Catholic Church has been discounted in large

portions of the northern part of our island and a spirit of expectancy has awaited the developing work of our missionaries. We read in one letter of one of the missionaries baptizing 600 souls in the last two years as he has gone from one city to another. Two medical missionaries are needed to strengthen this branch of the work. A few thousand dollars have been raised for advanced work, but the denomination should at once bring this small sum up to a minimum of $25,000 for launching the medical work and opening stations at needed points. A deputation consisting of Rev. Dwight Goddard and Rev. Frank S. Brewer have already reported at this Columbus meeting, and Secretary Bell's impressions will be available on his return from his present journeys in Mindanao.

In Japan the outstanding feature of missionary work has been the evangelistic campaign undertaken by all denominations in the last three years. The plans were laid out with thoroughness, the islands being districted and each portion being reached by some group of speakers and workers. It is doubtful if any more comprehensive and thorough evangelistic campaign has ever been undertaken in any country. Its leadership was shared by the Japanese ministers, laymen and missionaries. A total attendance of over 600,000 with more than 21,000 signed inquirers are among the results reported. A deputation consisting of Dr. John C. Berry, of the Prudential Committee — for many years an honored medical missionary in Japan, recently decorated by the Emperor for his services — and President James A. Blaisdell, of Pomona College, has gone to join Secretary Bell in their visitation of every mission station in the islands. Their visit will help to solve important questions of policy and methods of work.

Opportunity in China

The rapid political changes have not affected the missionary work adversely, but they have held back the great progress we have been expecting in the Republic. Among all the ruined hopes of the present generation, none are more disappointing than those we had formed for China. They have not been able to build up a government of sufficient strength to unify their efforts toward progress. Their educational policy has been interrupted with each succeeding upheaval.

A hundred new paths opening toward progress have not been entered upon. Meantime the missionaries have reported great progress and unlimited prospects from all the mission stations. Their appeals for reinforcements and for an increased support prove the success of the work.

Increasingly the Chinese Christians are assuming responsibilities for leadership and the new congregations have been spreading into many districts. One notable advance has been into the province of Shensi, opening to the West from our mission station at Fenchowfu. The generous gifts of an individual have supported ten workers who are entering walled cities to gather Christian congregations in the centers of the great province. In this way Christianity is being preached and taught, and a certain degree of occupation has been recorded in fields that have never been formally opened as new responsibilities for our Board. It is a period of aggressive evangelistic advance around all our mission stations. Large numbers of inquirers have been gathered into Bible classes and advantage has been taken of the desire of students and leaders to know every element of progressive national life. Christian work is now being carried on, not in defiance of but in alliance with the chief forces for national progress in China. We have a wonderful missionary group in our stations in that great land and our least duty is to back them up and help them press forward to new victories.

In Africa our missions have been seriously affected by the war. One of our missionaries of German parentage has been interned for many months past, and it has seemed an unnecessary hardship and injustice that one who has gone to Africa with such an unselfish purpose should thus suffer for the crimes of German propaganda. The outstanding feature of the work in Africa is the need for reinforcements. At the present time the Board is searching for six ordained men, four physicians and other missionaries for our force in the various fields.

In India and Ceylon the reports of recent progress again emphasize the importance and necessity of evangelistic advance. Churches need to be awakened in mission fields as well as in America. We read of whole congregations starting off at four o'clock on Sunday morning with musical instruments to conduct services in villages that have never heard the

name of Christ. We read of members taking pledges to approach some individual in Christ's name each day, and we can only wish that similar activity would seize hold upon all of our churches in America. Congregationalism would grow far beyond the marks set for us in the Tercentenary campaign, if we could equal in all our churches here the devotion in service and the sacrifice in giving that have been recorded in many of the mission fields. It is a particular satisfaction to report that special gifts from interested friends have made possible the building of several new schools and the strengthening of the Union Theological Training School under Mr. Banninga's care in the Madura Mission. It has been a period of satisfactory progress, and the war has not limited or crippled our work in any degree in this great continent.

Turkey and the Balkans

In the century of the Board's history only two or three periods of massacre or upheaval have brought anxiety and apprehension to the friends of the Board equal to the present hour *in Turkey*. Gradually the missionary force has been withdrawn under pressure from the Turkish government. Several of our buildings have been confiscated for military uses by the officials, but there has been no organized violence against the missionaries themselves. Repeated reports have made it clear that the attitude of the local officials has been favorable and kindly toward the missionaries wherever this has been permitted by higher officials. None desire to give further offence to America by unwarranted attack upon the life or property of American citizens.

Forty-nine of our missionary staff are still occupying their posts and this number is increased by ten children. Apparently the interior stations are as secure as the coast cities. At least four of the stations have passed under the direct control of the Russian government, including Van, Bitlis, Erzroom and Trebizond. In this region a strong group of our missionaries is carrying on relief work through Tiflis in Russian territory. The last group made their way thither via the Pacific and the Siberian railway, requiring four and a half months to complete this difficult and at times perilous journey. The missionaries have not been urged to remain at their posts,

but on the contrary it has been found impossible to draw them away from their work, cables of advice from the Board headquarters or from United States officials being disregarded in many cases.

In all the chronicles of the Board nothing surpasses the heroism and the devotion with which your missionaries have served the cause of Christ in Turkey and the Balkans. Surrounded by pestilence and infectious diseases, daily witnessing the horrible sufferings of their Armenian friends, constantly standing in the presence of death from mob violence or disease. daily face to face with ruthless and cruel officials, this devoted band has exemplified the courage and fidelity of Christ Himself. Millions of dollars of relief money have been administered by them for the starving groups of Armenians in their region. It is clear that if the missionaries had taken counsel of the fears of their friends, they would have left hundreds of thousands of Armenian Christians to their death. All the immense organization of relief has rested upon this rock foundation of the missionaries' fidelity.

Not less than fourteen of our missionaries have perished from causes connected with the War, such as typhus fever and the terrible overstrain of relief work. At a recent meeting of the Prudential Committee a group of returned missionaries told their stories. Every one of the speakers had lost husband, wife or child from these dread causes. And be it remembered it could never have been charged to their account as cowardice if they had withdrawn from the land when danger threatened, but they remained even though it required the greatest price of all.

> "Oh God, may grace to us be given
> To follow in their train."

All that we can do or say in our comfortable churches at home will never adequately appreciate the splendor of their deeds. And what do they ask of us as sharers in the partnership of service? Only that we shall be ready to enter in once again with redoubled strength and determination when the doors swing open. Not one of these missionaries would think of abandoning his field. All are certain that the new day will bring some kind of liberty and protection for the Armenian race to develop thrift and prosperity under new conditions.

In addition four-fifths of the Turkish people will be open to the Gospel as never before. Schools and colleges will be thronged, hospitals will be reopened to doubled usefulness, and every branch of missionary service will find its fullest fruition.

This is the challenge to Christendom from the heart of the Moslem world. It rests not upon the dreams but upon the past and present deeds of the missionary staff. It is equally true that for our final achievement in Christ's name in the near East even these missionaries will be powerless apart from the increasing loyalty of the churches. This call does not become a "*call*" unless it falls upon willing ears. The missionaries have led the way, but they cannot go forward unless thousands of individuals in the Church are willing to pledge their prayers and their aid in the practical form of a check to back up the new advance that will be necessary in Turkey. No Christian in the world can deny that the courage with which Christian missionaries entered again upon their task in China after the Boxer riots, brought about one of the greatest victories of all time. In exactly the same way if the Congregational churches give utterance to their faith and purpose, we can go far toward bringing Christ to the heart of the Moslem world, once these doors have reopened. May God give us faith and faithfulness in equal measure for the great tasks that lie before us!

REPORT OF THE CONGREGATIONAL HOME MISSIONARY SOCIETY

The best biennium in the history of The Congregational Home Missionary Society is here reported — possibly not in all respects, but clearly the best in the additions to home missionary churches and in the total of regular receipts.

Spiritual Results

The most important emphasis is properly placed on the number of persons uniting with the churches. In this respect, 1914–15 reached high tide to that date; 1915–19 exceeded its predecessor, and 1916–17 repeated the process, outrunning any year in the history of the Society by 647.

From April 1st, 1915, to March 31st, 1917, the number of additions to home missionary churches aggregated 28,751 as compared with 27,715 in the preceding biennium. The number of additions on confession of faith was 18,431 compared with 17,185 for the earlier period. The average number of missionaries per year proves to be 1,727, the last report showing 1,734. There were 138 new churches organized instead of 194 in 1913–15. One hundred and eighteen church buildings and 62 parsonages were constructed, uniformly with the aid of the Church Building Society, as against 150 churches and 54 parsonages in the preceding twenty-four months. Churches coming to self-support numbered 106 over against 113 in the corresponding period in the last report. In 1916–17 there were 2,423 churches and mission stations; in 1914–15, 2,345. Of these, 469 used foreign languages to the number of 22; while two years before, 21 non-English languages were used in 415 stations.

These figures reflect changing home missionary conditions.

In general, the work grows more intensive. The day calls for comparatively fewer but stronger men working in fields not so many but more permanent.

Finances

More money was received by the Home Missionary Society in the biennium than in any two successive years in its history. Only one single year recorded larger receipts than 1916–17. In 1895–96, phenomenal legacy returns carried the total slightly above that for the last year. Taking the ten-year period, there has been a gain of 25 per cent. in the gifts of the living to the Society through the state and national offices, while the membership of the denomination has grown by 14 per cent. Perhaps with the changing value of the dollar, the increasing wealth of the people, and the increasing expenses of the work, the gain should have been larger; nevertheless, the showing is recorded with gratitude.

For the two years, the receipts for national, state and city work total $1,323,339.06 as compared with $1,308,007.89 in the preceding biennium. Money added to the Legacy Equalization Fund is not included here. This has amounted to $79,183.95, which for comparison should be added to the first figure. In the preceding two years, the Equalization Fund was diminished by $29,388.37. The funds of the Society have increased from $864,264.61 on March 31st, 1915, to $1,122,488.87 at the close of the last fiscal year. Of this amount, $99,795.58 constitutes the Legacy Equalization Fund, the purpose of which is to steady the fluctuating returns from legacies upon which the National Society depends for 48 per cent. of its annual income available for disbursement. Since the organization of the Society, $29,274,977.18 has been expended in the planting and fostering of churches and missions in the United States. This has been coined into fine spiritual values.

It does not appear that the stress of war times has diminished the income of the Home Missionary Society. We could have hoped, however, that with the increasing strength of the denomination, and with the activities of the Tercentenary campaign, there would have appeared a very much larger increase in regular income.

Increasing Demands

The day of home missions has not passed and is not passing. The settlement of America has but fairly begun. The entire population of the country if living in a single western state would not furnish a density equal to that of New Jersey at the present time. On the enlarging circumference of population increasingly numerous, new communities call for new institutions of religion.

Again, the difficulties met by the home missionaries are greater than formerly. The effective minister of today must be a man of parts. He must master the city as well as the country. He must use languages in pentecostal diversity and deal with multitudes of people quite unfamiliar with his mode of thought.

As all other things, so home missions must be thought of in the light of the world war. The home missionary as a home missionary may appear to have but little contact with the war. Here and there, he can minister to men in camps. To a degree he may shape public opinion and influence individuals in the service of their country. But beyond these surface activities, the work of the home missionary, with that of his brother in the pulpit generally, is fundamental to the life of the nation. All our institutions are founded upon the character of the people, but the character of the people roots in religious and moral convictions. These convictions are born of and nourished by true religion. The home missionary inculcates true religion in places of greatest need and greatest danger. With the home missionary, the country is inbreathed with religion; without him, it would be leavened with irreligion and consequent decay. American character of today is traceable to the home missionary of yesterday; American character of tomorrow depends upon the home missionary of today.

Present Policies

A few outstanding policies in the present administration of the Home Missionary Society should be made clear to its members.

1. *Division of Labor.* In a much larger measure than

previously, the General Secretary intrusts the direction of departments to his associates, holding them responsible for these departments, and relieving them of other obligation. The results are seen in increasing efficiency in the treasury department, the women's department, the field administration, the office management, the editorial work, and in co-operative and promotional activities. For example, Dr. Swartz, as Secretary of Missions, devotes himself to bringing the work of the National Society in the field to the highest possible efficiency. In him the superintendents have a fraternal and vigilant adviser; from him the individual missionaries receive suggestions and stimulus. The Secretary of Missions has particularly emphasized evangelism in the broad sense of the term. To this attention is traceable the increasing number of additions to home missionary churches, and out of this emphasis grew the idea of the Tercentenary Program in its present form. Comparable results could be shown in the other departments did space permit.

2. *A Living Wage.* Realizing that the very heart of home missions is in the home missionary, and that he cannot be and do his best when undernourished physically, mentally and spiritually, the administration is giving persistent attention to the urgent question of raising ministers' salaries. It cannot be home missionary salaries alone, for the minister in the self-supporting church and in the missionary church is the same man, and the need of larger salaries on the part of the one is almost as great as on the part of the other. The process is necessarily slow — it might even be called discouraging — but progress is being made and more progress must be made if the Congregational churches are to maintain themselves and do their increasingly important work in these exacting times.

3. *Comity.* That the day is past for the overlapping of churches in missionary territory is the conviction of the Home Missionary Society. It believes, however, that America should be made safe for comity. There can be no real comity without fairness. For one denomination, because it is broad-minded, supinely to leave the field when a narrow-minded sect desires to possess it does not further the cause of comity. We believe, therefore, in practising comity at all times and in

contending for comity whenever it is necessary. This is rapidly coming to be the view of most of the denominations of consequence, and the developments toward true fraternity are extremely gratifying. There is today but little unseemly competition in home missionary fields. What there is, is being gradually and systematically eliminated. In this process The Congregational Home Missionary Society is playing no inconsequential part.

4. *National and State Cooperation.* The Constituent State Plan has now been in operation for a full decade. Its fruits are proving its wisdom. Each constituent state is developing a sense of responsibility for the religious life of its commonwealth and is effectively promoting the income for that commonwealth and for the National Society. If there are losses incident to non-centralized direction, they are more than compensated for by the clear advantages growing out of local initiative and cooperation.

Relations are in every case most cordial. In the councils of the Society, the general office and those of the several states receive and give help and advice most freely. The states furnish assistance to the General Society and in turn the national office serves the states in many ways.

5. *Debts.* The No-Debt Policy is dominant. Since the Together Campaign of a decade ago freed the General Society of its load, each fiscal year has been closed without a debt — except that of work undone for lack of funds. It intends to pursue this policy. All eventualities, of course, cannot be foreseen, and debt may be forced on the Society at some time, but it will come only in that way. Some of the constituent states have been unable to avoid indebtedness, and obligations aggregating approximately $30,000 now burden a group of states which are struggling with fair success to free themselves from the handicap.

The Realignment

Pursuant to the instructions of the last meeting of the National Council, The Congregational Home Missionary Society and The Congregational Church Building Society have been working in close affiliation since April 1st, 1916. Pending opportunity for consummating the formal and legal actions

necessary, it was found possible to constitute the Board of Trustees of the Building Society and the Executive Committee of the Home Missionary Society of the same fifteen persons. The affairs of the two societies have therefore been directed by this committee in joint monthly session. Since December 1st, 1916, these same persons have constituted the Extension Committee of The Congregational Sunday-School and Publishing Society, by act of the Directors of that Society. The actions of the committee in this capacity have required the ratification of the Directors of the Sunday-School Society. The offices have been brought into juxtaposition. A common General Secretary has been elected, the division of time and salary being five-tenths to the Home Missionary Society, three-tenths to the Building Society, and two-tenths to the Sunday-School Society.

Certain advantages in this arrangement began to appear early. The time and attention of the General Secretary given to the other societies are scarcely lost to the Home Missionary Society, because they are so intimately related that the advancement of the work of either is of real service to the other. Seventy-five per cent. of the Sunday-School Extension workers are joint men, giving a part of their time to the home missionary work. It has been found of advantage to the societies and to the workers to have these directed by the same administration. Every missionary Sunday-school needs pastoral oversight; practically every strong church should have a branch Sunday-school. These policies, it develops, can be worked out under a common administration with greater ease than under cooperation on the part of unaffiliated organizations. Again, in a number of cases the problems of the mission field have been found to be double. Both the man and the building have been needed. The facing of these questions by the same people at the same time with all the facts at hand, has brought prompt and satisfactory solution in a number of instances. So, also, on the field, the Treasurer and the General Secretary have been able to visit local churches and speak for both the Home Missionary and the Building Societies at the same time with great satisfaction to the local workers as well as to the societies.

Incidentally, there have been some economies in room rent,

traveling expenses, etc., while thus far no evidences have appeared of lessened income or interest in consequence of this closer association. The advantages seem to be real.

With gratitude, the above report is submitted, and with prayer for the increasing usefulness of the Society which in the past has been so signally honored of the denomination and of God.

REPORT OF THE AMERICAN MISSIONARY ASSOCIATION

THE MISSIONARY FORCE

In this report to its constituency, the Association desires to present itself first of all as a body of missionaries. Its Annals concern the conditions of life and work of 827 men and women, selected for ability and consecration, generally professionally trained and commissioned in behalf of the churches to incarnate Christian brotherliness to the neediest of our fellow Americans. Their numbers and functions are as follows:

Educational Work

Presidents and principals	60
Professors (college and professional departments)	45
High school instructors	145
Elementary instructors	146
Girls' industries instructors	41
Mechanical industries instructors	29
Agricultural instructors	9
Music instructors	42
Commercial instructors	4
Matrons, preceptresses	54
Treasurers and clerks	23
Librarians	6
Nurses	2
Superintendents of buildings and grounds	1
Professors emeritus	2
	609
Counted twice	7
	602

Church and Evangelistic Work

Superintendents and general missionaries	17
Negro pastors	107
Indian pastors	32
Oriental pastors and lay workers	24
Porto Rican pastors and lay workers	10
White pastors	29
Hawaiian pastors	6
	225
Grand Total	827

To maintain this noble army, including the entire cost of recruiting it, securing funds to support it, to transport it, to

house and feed it, to supply plant, equipment and all facilities, together with all cost of administration, the Association spends less than $600 per missionary per year. It is ashamed that the amount is so little.

THE MISSIONARY FIELD

The South: *Educational Missions*

Schools	1915–16 Negro	1915–16 White	1916–17 Negro	1916–17 White
Theological	2	1	2	..
College	5	1	5	1
Secondary	22	4	21	4
Elementary	5	..	5	1
Affiliated	1	1	1	1
	35	7	34	7

Pupils	1915–16 Negro	1915–16 White	1916–17 Negro	1916–17 White
*Theological	202	92	204	..
College	300	42	311	83
Secondary	3,246	627	3,345	729
Elementary	4,990	551	4,566	685
Special	242	23	422	21
Night	133	..	99	..
Total	9,113	1,335	8,947	1,518
Boarders	1,442	391	1,677	521

A background for these figures will be found in the very comprehensive report of the Deputation sent by the National Council's Commission on Missions to visit the South. It enumerates changes in the Southern educational situation which "called inexorably for increase of expenditure," and continues, "The old type of school with a budget of a few hundred dollars a year has ceased to be possible. Coincident with this, the educational and social conscience of the administrators of the American Missionary Association has forced them to seek continual improvement in equipment and method. Since this increase of cost has been matched by no corresponding increase of gifts, there remained but one thing for the Association to do, viz., reduce the number of its schools. It has acted with courage and decision in accordance with this necessity. During the past ten years it has closed 29 of its schools in the South (white and black, lowland and highland),

* Including correspondence students.

so that the total stands at 43 today (1915) as against 72 in 1906. Fortunately the increase of the public school system just mentioned has in some cases made the closing of a school expedient as well as inevitable. In other cases, it has been found possible to turn a school over to another denomination. But in a few communities, nothing has taken the place of the school closed and its discontinuance means a net loss to the people served.

"The Association is expending upon the 43 schools now operated a slightly larger amount than upon the 72 of ten years ago. There are more teachers in the 43 than in the 72. But the number of pupils is 10,000 as against the earlier 15,000. In other words, the work is intensive rather than extensive. Three times as much money goes into repairs and upkeep as formerly. New buildings are more substantial, sanitary, and attractive than those of an earlier period. The teaching force receives a larger compensation, although here, alas, no decided gain can be reported."

The figures for the present biennium show no farther significant decrease in the number of institutions. The single notable change is the transfer of Atlanta Theological Seminary to the care of the Congregational Education Society by recommendation of the Commission on Missions. The reduction in elementary grade enrollment goes on and is likely to go farther. The secondary grades constitute the force in immediate training for teaching and leadership. Their ranks show notable proportionate increase. In the "white" column, it is chiefly Piedmont College which swells the number both of college and secondary pupils. Tuition receipts from the Southern schools were $79,275, a gain of $7,122, the largest of any year of our history. An unusually small number of schools had debts at the end of their year. In view of the cost of living, this is amazingly satisfactory and a cause for profound thankfulness. We asked one of our principals how it was done. He said, "We sacrificed."

As stated above, the National Council's Commission on Missions recently sent a deputation to study all phases of denominational work in the South. It gave careful attention to the work of the A. M. A., visiting many of its institutions, and rendered a preliminary report directly to the Executive

Committee, which has given it great encouragement. The Commission will report formally to this session of the National Council. Meanwhile, an even more exhaustive investigation of our Southern educational work has been made by the U. S. Bureau of Education. In an authoritative survey of the entire field of Negro education covering 1,150 pages and made over a period of five years at a cost of $60,000, it covers exhaustively the history and policy of our work and its administrative methods, beside studying its institutions one by one, each in its setting. We can now refer inquirers to this authority: "Do you want to know about the A. M. A.? Ask Uncle Sam."

The Fortunes of Particular Institutions. Fisk University has recently found $150,000 of comparatively "easy money" for the betterment of the plant. Two-thirds of it was an initial gift from two great educational funds. This will enable Fisk thoroughly to modernize its facilities, and still further strengthens its educational pre-eminence. The three years' endowment campaign of Talladega College has been brought to a close with a net addition of about $125,000 to productive funds, and a similar effort for Tougaloo launched. Simultaneously came the discovery of structural weaknesses in old Strieby Hall, the main academic building of Tougaloo, which compelled it to be abandoned and demolished. The Association therefore authorized President Holmes to undertake to raise $225,000 for endowment and to replace Strieby. The situation still required some immediate remedy, and $15,000 of capital funds had to be drawn upon to erect buildings for emergency use. These will ultimately serve as faculty homes. The war situation meanwhile has made the endowment effort difficult, which leaves Tougaloo under great pressure both for plant and for funds for support. It has, however, happily secured special funds during the two years for cement walks for its campus and for a deep well and water system. The prospects and responsibility of Straight College have been greatly improved and enlarged by the removal from the city of New Orleans of a Baptist institution for Negroes which has hitherto divided the field. Some such adjustment had been long discussed between the denominational boards concerned and its culmination gives striking

evidence that interdenominational co-operation is a reality and that missions are coming to view the total job as one. Rev. Howard A. M. Briggs of Massachusetts has just undertaken the presidency of Straight.

At Christmas, Ballard Normal School took possession of its new property on the edge of Macon, Ga. There is a beautiful five-acre campus and a worthy group of three buildings of excellent design and construction. No other secondary school has so good a plant. Important buildings and betterments have been added at Brick School, North Carolina, Dorchester Academy, Georgia, Grand View, Tenn., and Cappahosic, Va. Similar projects are now under way at Pleasant Hill, Tenn. and King's Mountain, North Carolina.

A significant effort has been made to make the administrative methods of the Association more definite and helpful by the revision and enlargement — after thirty years — of the Association's Manual for its schools. The fundamentals underlying the Manual were worked out by a commission of representatives from the schools, which studied its problem for a year through sub-committees and had two extended sessions of the whole body. The most important single result is a new system of graded salaries increasing with length of service and looking toward a future participating pension system.

THE SOUTH: *Churches and Evangelism (1915–16)*

Number of Churches	177
Ministers and Missionaries	112
Church Members	11,622
Total Additions	1,147
Sunday School Scholars	9,091
Benevolent Contributions	$3,909.41
Raised for Church Purposes	$54,330.31

Church statistics for 1916–17 are not completed at the writing of this advance survey. It will be recalled that the white churches of the Southern mountains have now been turned over to the Home Missionary Society. Our report is therefore for Negro churches only. Monthly reports from these churches do not indicate any striking statistical changes. Many of the churches have suffered serious financial loss by the Northern migration of their members, which is sure to be

followed later by shifting of membership. Reports were requested from each church in an effort to measure the effect of the Northern movement upon our church life and to connect those migrating with Congregational influences in their new homes. It appears that the chief migration is from the industrial cities and regions of the South and that as yet it has affected the strictly rural churches but little. Even the remotest, however, are sometimes touched by this great movement and the end is not yet. The Association presses most urgently upon the churches of the North their duty of hospitality and helpfulness toward those who seek a Land of Promise where Congregationalism is strong and who do not always find it.

Rush Church, Atlanta, has occupied the parish house unit of its new church building, and Central, New Orleans, has remodeled and modernized its fine old ante-bellum structure, without loss of architectural dignity and at cost of about $7,000. The Memphis congregation has sold its old building and purchased a lot adjoining Le Moyne Institute, with which it is now worshipping temporarily. Other important building projects are under way, notably the Pilgrim Settlement House of the Louisville church. When completed, Louisville will have facilities for social work unsurpassed by Negro churches. About one-third of the cost comes from white citizens of Louisville, none of whom are Congregationalists. Florida has seen her first Negro Congregational church organized — that at Fessenden Academy, largely through the fatherly guidance of Honorary Superintendent Geo. W. Moore. A hopeful mission has also been opened in Tallahassee, the capital city.

The year has been one of faithful evangelistic effort. Notable revivals occurred at Raleigh, N. C., and elsewhere. Alabama has had a special evangelist for tent meetings. Our pastors and superintendents have been active in ministry to Negro soldiers. Both our schools and our pulpits have been represented in the Negro officers' training camp at Fort Des Moines.

Very definite progress has been made in the use of the apportionment plan by the churches and in Sunday school methods. In all lines there is increasing acceptance of the standard denominational ideals and procedure.

INDIAN MISSIONS

	1915–16	1916–17
Churches	23	24
Outstations	15	16
Church Members	1,395	1,476
Sunday School Scholars	515	945
Benevolent Contributions	$1,075	$1,289
Raised for Church Purposes	$2,340	$2,383
Missionaries and Evangelists	46	54

(SCHOOL STATISTICS)

Schools	5	5
Secondary Pupils	30	33
Elementary Pupils	278	224
Bible Correspondence Pupils	209	184
Total Enrollment	517	441
Boarders	117	178

Work continues on eight reservations. The increase in missionary force as reported is chiefly in native workers employed for a short time, but there has been a significant addition of an assistant superintendent and wife to supplement the Fort Berthold mission. Death has claimed another of our devoted superintendents, Rev. J. G. Burgess of Crow Agency. This field presents serious problems, in meeting which the Association is having the active co-operation of Montana Congregationalism. The New Santee Normal School building has been fittingly dedicated to the memory of Dr. A. L. Riggs, the long-time principal. There has been a gratifying increase in church membership and a striking increase in Sunday school enrollment.

All friends of the Indian pray for the hastening of the day when he shall be no longer treated as half ward and half citizen. The government has this year announced a long step in this direction, which it calls "the dawn of a new era in Indian administration." It declares, "The time has come for discontinuing the guardianship of all competent Indians and giving even closer attention to the incompetent that they may more speedily achieve competency." In this direction, it proposes to hasten the granting of patents in fee to property, to adopt a liberal policy in the sale of surplus lands in order that the proceeds may be used in improvements, also in the distribution to individuals of moneys now held by the government to their account. The declaration finally states that

many Indian children are now being educated in government boarding schools whose parents are amply able to pay for their education, and that they are not hereafter to be enrolled except on payment by the parents of the actual per capita cost of their education and transportation. This ruling is declared to be immediately in force. So far as enforced, it will greatly help the position of the mission schools which hitherto have had to compete with government schools giving gratuitous education, the tone of which was necessarily non-religious where not distinctly irreligious or under strong Roman Catholic influence. When the Protestant Indian is free to send his children to the school he prefers, and when his moneys are freed so that he can pay for their education and support his church as well, both our resources and our responsibility will be greatly enlarged, pending the development of the free public school system and its full extension to the Indian population.

Alaskan Missions

The Alaskan work has made steady progress under the leadership of Mr. and Mrs. J. T. Coffin, who are also government school teachers. Mrs. Coffin has now resigned from the government service to give exclusive time to the mission for the coming year. Preliminary negotiations have been had with the government looking to our release from responsibility for the reindeer industry, which is now so developed in the Wales district as no longer to be profitable from a missionary standpoint. When this is consummated, it will release needed funds for evangelistic and social work in Alaska.

Porto Rican Missions

	1915–16	1917–18
Ordained American Missionaries	4	3
Native Workers	6	10
Churches	11	11
Membership	694	801
Outstations	35	23
Lady Missionaries	6	5

Besides indicating a substantial growth in the churches, the statistics indicate a concentration of organization in our mission. When Porto Rico was first occupied by us, the missionary superintendents had to give large amounts of time

to the teaching and training of native workers and to details of parish administration. Now, we have schools for ministerial training and a generation of church members has grown up capable of undertaking much of the normal life of a Congregational church. In view of these changes, the superintendency of all evangelistic work has been centralized under the leadership of Rev. A. G. Axtell, with happy results.

Blanche Kellogg Institute has continued its important social work in connection with the Santurce church and now reopens as a training school for girls supported and controlled by the Association but definitely recognized as an interdenominational school by the Evangelical Union of the island. A system of exchange of free scholarships between the denominations enables the Association to use the theological and industrial schools of co-operating denominations for the boys of its missions, and the entire Protestant educational system is being administered as a community of interests. The movement for organic union of the more closely united denominations is now in the phase of discussion but seems to be making progress. The Association has committed itself to this when a feasible basis can be arrived at locally. The Evangelical Press, jointly supported by all the Protestant denominations, continues its excellent work. There is a more definite recognition of social service in connection with the evangelistic work, and lady missionaries are being chosen with respect to their training and capacity in this line.

Best of all is the completion and occupancy of the new central mission hospital at Humacao and the successful campaign for funds to complete the medical residence adjoining it. We shall be increasingly proud of this branch of our work, which is now ministering to 18,861 cases in a single year.

ORIENTAL MISSIONS

	1915–16	1916–17
Churches	13	15
Members	1,334	1,386
Additions	280	127
Enrollment in Mission Schools	646	719
Workers	39	55

Behind the particular statistics of Oriental work lies the great fact that it has ceased to be chiefly for single men

temporarily resident in America, and has come to be work for a permanent American-Oriental population consisting of families, and is increasing along normal denominational lines.

Indications of definite growth in church life are the ordination by council of two pastors, one Japanese and one Chinese, the organization of one Chinese and one Japanese mission as separate Congregational churches, the completion of a suitable and attractive building for the Japanese church at Santa Barbara, and the growth in fellowship and denominational consciousness in the associations of Chinese and Japanese churches and ministers. Another building enterprise for the Japanese church at San Diego has been launched. The Federated Japanese church of San Francisco has moved into a large building which is to be their permanent home, and the Federated Japanese Church of Pasadena has secured an unusually attractive and commodious location for church and dormitory.

The movement toward federation of Japanese churches has progressed steadily, without, however, diminishing the intelligent loyalty of our pastors and church members to Congregational principles. At Santa Ana federation is with the Presbyterians, and at Riverside with the Methodists. In both cases there is a distinct gain in economy and efficiency. The interest of local American churches which has always contributed so much to the success of our missions will apparently be maintained under the new conditions. Chinese Christians in America are making an effort to add another large church to their extensive missionary operations in China and plan to soon send one of our pastors back there as their missionary. They are equally aggressive in evangelistic work at home under their own initiative. One Japanese church has purchased an automobile so that its pastor may conduct services in camps of rural Japanese, and another has the use of a machine to bring in children from a wide region to its Sunday school.

Subsidies to Other Mission Boards

The Association continues its grants of aid representing the fellowship of the mainland churches with the work of the Hawaiian Evangelical Association. Seven missionaries of the

American Board are already supported by funds held by the Association for African work, and the Association is co-operating financially with the Board in a proposed African station to be manned by American Negroes.

New Work

The new work transferred from the Congregational Education Society upon advice of the Commission on Missions has been carried on for the year under the arrangements and so far as possible under the policies already in force. It has meanwhile been having sympathetic study with reference to its future development and efficiency and some probable concentration of fields. The work as received from the Education Society was in excellent condition, but involved an unusually large expense relative to the enrollment of the schools. Its continuance on the present scale will necessarily depend somewhat upon the continuation of the special support which has previously been available for this particular body of work. The statistics follow:

Utah Mission Schools

Secondary Schools	2
Elementary Schools	3
	5
Secondary Pupils	150
Elementary Pupils	377
	527
Teachers	25

Missions for Spanish-Speaking Peoples

(New Mexico, Texas and Tampa, Fla.)

Schools, elementary	9
Pupils	563
Boarders (Rio Grande Institute)	55
Teachers	25

Supervision

The enlargement of the Association's field added to its conviction that it must give all its work more careful oversight has led to the increase of supervisory force by the election of a new associate secretary in the Department of Missions and of a supervising architect for the entire work on its property side. Rev. Rodney W. Roundy of Keene, N. H., has entered most

happily into the work of associate secretary. Mr. Arthur B. Holmes has more than amply justified his appointment as supervising architect in savings of expense and improvement of quality in buildings and betterments.

Financial

The fiscal year 1916–1917 closes with a credit balance of $296.67—receipts being $498,163.94 and payments $497,867.27 exclusive of the Daniel Hand and Pierce Funds reported separately. This small balance reduces the debt of the Association brought forward from the fiscal years 1914–1915 and 1915–1916 to $33,427.59.

The following table shows the current receipts and expenditures of the past fiscal year as compared with those of the year 1915–1916:

FISCAL YEAR

Receipts and Expenditures Twelve Months, from October 1 to September 30

Receipts	1915–16	1916–17	Increase	Decrease
Donations:				
From Churches	$106,426.95	$110,950.16	$4,523.21	
From S. S.	9,993.10	11,011.04	1,017.94	
From Y. P. S. C. E.	1,310.63	1,254.50		$56.13
From W. M. S.	31,977.14	35,391.60	3,414.46	
From Other Societies	306.00	93.50		212.50
Total from Churches, etc.	$150,013.82	$158,700.80	$8,686.98	
From Individuals	69,125.27	87,158.03	18,032.76	
Total	$219,139.09	$245,858.83	$26,719.74	
Conditional Gifts Released	12,833.31	13,483.33	650.02	
Total Donations	$231,972.40	$259,342.16	$27,369.76	
Legacies	79,698.59	106,663.96	26,965.37	
Total	$311,670.99	$366,006.12	$54,335.13	
From Cong. Ed. Society	.....	11,000.00	11,000.00	
Income	31,075.19	34,017.60	2,942.41	
Tuition	72,153.78	82,165.22	10,011.44	
Slater Fund	5,334.00	4,975.00	.....	$359.00
Total Receipts	$420,233.96	$498,163.94	$77,929.98	
Expenditures	439,311.91	497,867.27	58,555.36	
Cr. Bal. on Year		$296.67		
Dr. Bal. on Year	$19,077.95			
Dr. Bal. on Prev. Year	14,646.31	33,724.26		
Dr. Bal. September 30	$33,724.26	$33,427.59		

From the above the following increases and decreases in receipts will be noted: The net increase from Churches and affiliated organizations, including Women's Societies, was $8,686.98 — the total amount from these sources being $158,700.80 as compared with $150,013.82 — and the total increase from the Churches alone was $4,523.21, of which increase $4,000.00 came from one church in New England.

Gifts from individuals increased $18,032.76, the total amount received from this source being $87,158.03, of which $77,561.33 has been given direct to our institutions and could not be applied upon the annual budget of the Association.

Conditional Gifts Released were $650.02 greater than the previous year.

The receipts from legacies have come back to normal figures, being $106,663.96 as against $79,698.59 for the year 1915–16 and $78,969.57 for the year 1914–1915 — the years when our present debt was acquired — the gain this past year being $26,965.37.

Eleven thousand dollars not before received has come this year from the C. E. S. in accordance with the agreement relating to the S. W. work taken over by the A. M. A. at the suggestion of the National Council.

The Slater Fund contributed $359 less to our schools this past year than the year before.

Income Account shows an increase of $2,942.41, the rate of income returns upon the book value of our endowment investments being larger than for many years. Owing to the abnormal financial condition due to the World War by which the market values of securities have been depressed far below their intrinsic worth, and considering the increased income returns of the book values of the securities held by the Association, it has not seemed advisable to your Committee to attempt any large adjustment of these values at present, and the book and estimated values given in the Treasurer's Report remain generally the same as reported last year.

The receipts from our scholars for Tuition are the largest on record, being $82,165.22 (more than half as much as was received by us for the year from all of the churches and their affiliated organizations). This was a gain of $10,011.44 over last year's receipts and is a remarkable showing.

According to its usual custom the Association has used upon the current expenses of the year only one-third of the amounts coming to it from legacies of over one thousand and under twenty-five thousand dollars, setting aside the remaining two-thirds in each instance to the Reserve Legacy Fund to be used in equal parts in the two succeeding years — the amount so set aside this year being $38,717.

The amounts now standing to the credit of Reserve Legacies are as follows:

For current work of 1917–18	$32,541.48
For current work of 1918–19	19,358.50

The amounts received from matured Conditional Gifts are treated in the same way and the reserve funds so accumulated are:

For current work of 1917–18	$5,116.68
For current work of 1918–19	616.67

Again the Committee would urge the great desirability of increasing the Conditional Gifts to the Association. Gifts may be made in any amount and the amount so given becomes an investment by the giver, made safe by securities owned by the Association and by its bond, bringing to him or her or to someone designated by the donor a sure, stated, semi-annual income during the life of the annuitant and at the death of the beneficiary bringing immediately into the treasury of the Association the amount of the gift for its use, free from the delays and uncertainties pertaining to the settlement of wills and estates.

The total receipts for current expenses for the year including the income from the Daniel Hand and Edwin Milman Pierce Funds have been $576,313.44, of which amount only $158,700.80, or about 27½% has been received from the churches and their affiliated organizations. This compares with about 30% during the years 1914–15 and 1915–16 and is disappointing in view of the additional work and increased financial obligations taken over this year by the Association at the request of the National Council.

An analysis of the payments of $497,867.27 showing comparisons with the previous year is as follows:

For Missions $432,695.19, an increase of $48,782.20, of

which $34,000 was for the new work in the South West taken over from the Congregational Education Society — Publications $9,475.26, an increase of $2,626.09 — Agencies $23,780.24, an increase of $1,747.42 — Administration $27,640.31, an increase of $4,556.83 due to increases in Secretarial force, in salaries paid to employees and increased cost of supplies — Sundry Expenses, including the salary of the Honorary Secretary, $4,276.27, an increase of $842.82.

During the year the following amounts have been received for Endowment Funds:

Talladega College Endowment Fund	$37,000.00
Henry Ward Beecher Memorial Fund for Talladega College	14,495.36
The Dewing Endowment Fund	10,000.00
Henry W. Hubbard Endowment (additional)	1,149.43
Hannah M. Morton Endowment	500.00
Sophronia L. Stark Endowment	1,926.36
Margaret Upson Scholarship Fund	4,760.00
Mrs. R. M. Tenny Scholarship Fund (for Talladega College.)	1,000.00
The Daniel Hand Fund (additional)	7,975.00
	$78,806.15

The Daniel Hand Income Account showed a balance on hand October 1, 1916, of $2,479.60. The income for the year has been $71,926.08 and there has been expended $74,121.51, leaving a balance on hand to the credit of this income account of September 30, 1917, of $284.17.

The Edwin Milman Pierce Fund Income Account had a credit balance Oct. 1, 1916, of $4,275.58. The income for the year has been $6,223.42 and the amount paid out $10,368.98, leaving a balance on hand Sept. 30, 1917, of $130.02.

The income for special objects not in current receipts was:

Income for African Missions paid to A. B. C. F. M.	$4,310.30
Income for Berea College	247.81
Income for Atlanta University	545.18
	$5,103.29

The summary of receipts for the year is as follows:

Current Work	$498,163.94
Daniel Hand Fund Income for Current Work	71,926.08
The Edwin Milman Pierce Fund Income for Current Work	6,223.42
	$576,313.44

Income not in Current Receipts		5,103.29
Sundry Endowment Funds	$70,831.15	
Daniel Hand Endowment Fund	7,975.00	
		78,806.15
		$660,222.88

This grand total of receipts is the largest amount ever received during any year by the American Missionary Association, with the exception of the years 1888–89 and 1895–96, when one million and three hundred thousand dollars were received respectively for the Daniel Hand Fund.

The Field of Support and Advocacy

The Association has suffered great sorrow and loss in the recent death of Secretary Charles J. Ryder, after illness during a considerable part of the year. Secretary Ryder's connection with the Association extended over thirty-three years. He conducted the great campaigns of the Jubilee Singers in England. He was successively its Southern Field Superintendent, its New England Secretary, and for many years its Senior Corresponding Secretary. Few men in its history have served longer and none more faithfully nor more with continuous affection and honor from his fellow-workers or with more appreciation from the churches.

The work of Dr. Ryder's department has been most acceptably carried since March by the Rev. Samuel L. Loomis, whom the Ministerial Relief Fund kindly released for this service. To Dr. Loomis' ability and energy, the happy financial outcome of the year is distinctly indebted.

To its great regret, the Association was called upon in January to accept the resignation of Rev. L. O. Baird, as Western Secretary, after several years of most effective and honored service. The place was promptly and admirably filled by the election of Rev. Frank N. White. The opening months of Dr. White's administration have amply justified the appointment.

The Bureau of Woman's Work acts as a medium of communication between organized women in the home churches and workers at the front, and promotes their missionary education and giving. Letters from the mission fields are circulated,

and leaflets and helps for use in women's societies and in the various departments of the local church furnished. Itineraries for missionary speakers are arranged and new plans for furthering interest in the work of the Association mapped out.

Receipts from Women's organizations show an increase over those of last year. This extra money is almost entirely that assigned to the new work in New Mexico and Utah, with no increase of funds for the work which the Association has been carrying on all through the years. Women's State Unions are facing a perplexing problem in the readjustment of their financial plans to the re-division of the work between the National Societies and these difficulties are sincerely appreciated by the Association. The need is for more adequate support for work, both old and new.

The Church's Financial Response

Current receipts from Congregational churches and denominational sources were $150,013 for 1915–16 and $158,700 for 1916–17, a gain of over $8,000. Four thousand dollars of this came as the special effort of a single church and the remainder chiefly from the transfer into the Association's treasury of gifts of women's societies already pledged for work in Utah and New Mexico previously conducted by the Congregational Education Society. In financing the transfer of work the Education Society also paid directly to the Association the sum of $11,000, and the Association was relieved of certain work in the South. But the work transferred cost $34,000, and the net result of the transfer was an additional burden of about $7,000 upon the treasury of the Association. The net additional cost for the coming year will be beyond $30,000.

Even including these exceptional receipts of the current year the Association receipts from Congregational churches and other denominational organizations have averaged in recent years only about $150,000.

The dependableness of these gifts is immensely gratifying. They are as sure as the income of an endowment. Indeed the steady loyalty of the supporting constituency is equivalent to an endowment of $3,000,000, and has not varied through a

term of years more than the income on an endowment might easily do. This is marvelous uniformity of support to come from 6,000 churches and 800,000 members. *It suggests standardized benevolence.* It seems to represent rather a fixed habit in giving than a response to current need through a denominational effort directed to definite ends. It indicates an unrevised sense of proportion, a loyalty of the past — very admirable in the measure of response which it makes, less admirable in the response it fails to make. One cannot say that it acts like the result of a freshly vital impulse of the Spirit of God. *It is too standardized for that.*

This $150,000 of Christian money — the Association's average receipts from the denomination — may be farther regarded from several angles.

1. It is $100,000 short of the denominational aim of $250,000 for the A. M. A., this being the amount assigned to it in the past by the apportionment plan, as endorsed by the National Council. In other words the denomination is only raising three dollars for this work out of every five which it aims for.

2. It is only 10.8% of our current denominational total for benevolence, whereas the denominational assignment to the A. M. A. has been 12½%. This was increased to 13½% in 1917 by the Commission on Missions, in order to meet the burden of new work in Utah and New Mexico. The work cannot be done unless the full percentage is provided for it.

3. It represents a poorly balanced and not truly national distribution of denomination support, as may be seen by the following analysis of regional sources of current receipts, according to the figures of the last Year Book.

Districts	American Missionary Association Amount Received	Per cent.	Total Gifts on Apportionment to Societies	Per cent. to A.M.A.
New England	$76,807	53.5	$596,289	12.9
Central (No. Atlantic)	17,436	12.1	134,045	13.
Interior (Ohio, Ind., Mich.)	10,435	7.3	109,439	9.5
Western (Cent. West'n)	26,831	18.6	358,265	7.4
Pacific	10,601	7.3	108,505	9.7
Southern and all Other	1,412	1.	15,434	9.1
	$143,522		$1,321,977	

It will be observed that New England is giving the Association more than half of its receipts from denominational sources, and that it is giving just about proportionately. Contrast the great Middle Western group. They are giving not much more than one-half of the national percentage to the A. M. A., viz., 7.4% instead of 13.5%. Yet the great bulk of the Association's work for Indians lies within these states. If they and all other sections were supporting the work in the same proportion as New England, receipts would go far toward reaching the denominational aim. That they are not doing so is at least partly due to the frequent "marking down" of the A. M. A. percentage in state apportionments. The only way in which a proper national support can be obtained is that each state shall adopt the national scheme of benevolent support.

4. It represents a decreasing partnership of the denomination as such in the current support of the work. Of the total receipts of the Association, the churches and affiliated organizations were giving about 30%. Increasing receipts from other sources reduced their share in 1916–17 to 27½%. The chief sources of support of the Association for 1915–16 — a typical year — are given below, the amounts being expressed in the nearest thousands.

Gifts of churches and affiliated organizations	$150,000
Income on endowment and other capital funds	105,000
Current legacies and bonds released by death	92,000
Tuition	72,000
Individual gifts chiefly direct to institutions	70,000

Now, it is income and tuition receipts alone which show any large proportionate gains in recent years. It is through them and not through increased gifts by the churches that we have largely offset a radical decrease in currently available legacies extending through a series of years. The dead, through the creation of permanent funds, and poor children paying toward their own education, have kept the work from decline. The ratio of the gifts of the churches to the total cost of the work is growing smaller and is sure to decline farther unless there is a distinct advance in giving. We are aware that some may say, "If the poor children will pay for their own schooling, let them," but surely the living church

presents no gallant spectacle while its partnership decreases in a living work and its gifts make no vital response to demonstrated needs.

We plead therefore for increased support from the controlling constituency of the Association.

1. We decline to consider the alternative of receiving less support from the churches. Doubtless trying times are ahead for us and for all missionary agencies. We believe, however, that the "barrel of meal shall not waste, nor the cruse of oil fail."

2. But to get just as much from the churches as in the past — and not substantially more — what will that mean? It will mean that all bills will ultimately be paid (since the work is already cut to match the average receipts and the current debt can be worked off gradually), but that no advance can be made unless on account of future excess legacies (which are not the church's "victory"), and that the present work must inevitably be cut on account of increased prices for everything.

3. To get increased gifts from the churches — and ultimately the full apportionment will insure.

(a) The reduction in number of institutions will be stopped. Remember that we now report 41 schools in the South against 72 in 1896, and 10,000 pupils as against 15,000. True, we have more teachers for 10,000 pupils than we had for 15,000 and spend more money (a little) on 41 schools than we did on 72. This measures qualitative gain. But the reduction of the actual bulk of our work is serious and must not continue. Retreat has gone far enough. Here we must stand and say to the enemy, "You shall not pass."

(b) With the full apportionment the Association can gradually modernize its mission plants, now worth a million and a half of dollars but largely built according to the sanitary, architectural and legal requirements of a half century ago. We have now a full-time supervising architect to give expert attention to buildings, sanitary and engineering problems. His study of the field for a year reveals at least $150,000 needed to put present properties in reasonably satisfactory condition.

(c) With the full apportionment, the Association can make

a small general increase in missionaries' salaries. It has already ventured for the coming year on a general increase for teachers who have been in the service two full years — the first general increase of several decades. It comes very far short, however, of supplying a real livelihood for permanent workers, whose living must include expenses for professional improvement or else they progressively lose in efficiency. The hope is to offer two more stated increases for workers long in service — the last bringing salaries up to a reasonable standard — also to be able to work along with churches which will try to raise their pastors' salaries to a reasonable minimum. When fully operative, the present increases will cost a total of $20,000 per year. The two subsequent increases proposed will cost perhaps $15,000 more. These hopes will become realities if the full national apportionment is reached.

(d) With the full apportionment, the Association can also begin to make stated provision for aged and incapacitated missionaries. At present, each case is sympathetically considered by itself and attended to but there is no regular provision, no service pension. What goes to the aged subtracts from the current work, and sometimes cannot but humiliate the recipient. Only ordained men are included in the national and state relief and pension schemes. The Association must act for the churches in the case of unordained workers who have borne its commission, many of whom have served as long and as well as our most honored veterans of the ministry. The pension system on a participation basis will cost from ten to fifteen thousand dollars annually and more in proportion as it succeeds in keeping workers for life service. When we have done all in salary and pensions, we shall have done the barest justice to our 600 educational workers, and for this the Association needs new income of $50,000 annually. Without this, it cannot improve or even hold its present grade of workers.

(e) With the full apportionment, the scope of the Association's work can be expanded a little. It is a spiritual tragedy when work which should reflect the present demands of the world and of the Kingdom should have to confess definitely that no possible call can be heard for enlargement. No angel

from heaven could make the duty of expansion seem more imperative than the plain duty of conserving the work we already have. New occasions teach old duties as well as new ones, and the old ones come first. But new occasions also teach new duties. The Association appeals to the churches to let it do some few new things in their behalf. They have already imposed upon it new burdens in the transfer of important work in New Mexico and Utah. This is important, but it adds nothing to the nation or Kingdom which was not already. Help us, brethren, to be able to heed also some of the calls for expansion from the Indians, from Porto Rico, and for new Congregational churches in the South. The U. S. Bureau of Education study of our Southern schools suggests probably half a million dollars' worth of new expense which they ought to have in order to fulfill their manifest service. We have several thousands of acres of unimproved farm lands. Give us capital to improve them, and thus to feed our workers and our pupils. But more than all, we have undeveloped resources of boys and girls. We have worked hard and dealt faithfully with your money conducting a work of decreasing bulk. We have kept what heart we could, and comforted ourselves with "Quality and not numbers" till we are sick of the words. Now, we say, "By all that makes the work worth while at all, help us to make it reach more people. Give us a chance to grow. We are tired of trench warfare. Give us the word to advance!"

REPORT OF CONGREGATIONAL CHURCH BUILDING SOCIETY

We are glad to report another prosperous biennium in the history of this Society. It includes the banner year (1916), in which the number of contributing churches (3,540) was larger than ever before, and the amount received from all sources ($314,697.90) exceeded that of our previous best year.

The total receipts of the two years now reported to the National Council have been well over half a million dollars ($573,244.61) and we have been able to help complete two hundred and thirty-seven buildings for church use, of which one hundred and eighty-two were houses of worship and fifty-five were parsonages. As these buildings cost three times the amount of our aid, they have increased the assets of our denomination more than a million and a quarter of dollars.

This brings up the number of houses of worship which this Society has helped to complete in the sixty-four years of its work to 4,766, and the number of parsonages to 1,280. Some of these are "second generation buildings," the earlier ones being outgrown or so dilapidated that new ones were required. It is a satisfaction to think of the 6,046 buildings for church use which we have thus helped to secure. We believe it has done much to increase the spiritual efficiency of our denomination and to promote the Kingdom of God.

A Contrast

It is interesting to compare the rising interest of our churches in this department of service with the apathy and skepticism that were manifest in the earlier years. When this Society was first organized as the American Congregational Union its declared purpose was to manifest the spiritual unity of Congregationalists, promote fellowship among them, disseminate information, provide pastors' libraries, and inci-

dentally to cooperate in building meeting-houses and parsonages. Strangely enough the proposal to give systematic aid in church building awakened strenuous opposition in some quarters. It was argued by some that it was unnecessary, because New Englanders had built their own meeting-houses, and others might. Some said it was an uncongregational plan, since the principles of the Pilgrim polity required each church to be independent of others. Others claimed that it was a sectarian device and would bring our churches into conflict with other denominations. To this it was replied that the work was not sectarian, since it aimed only at protecting and caring for our own household. "Our unselfishness," says a writer of that early day, "appears in preserving and perpetuating the only denomination in the world, nine-tenths of whose charities are given for undenominational purposes."

Notwithstanding the importunate cry of feeble churches in the West appealing for aid in securing shelter, the Secretary wrote, five years after the Society was organized, that "open opposition was at first encountered from a very few, prejudice in many more, indifference not everywhere, but alas! in too many."

The continued apathy in the matter of church building was reflected in the meagre contributions of the churches. In the third year of the Society's life the receipts amounted to only $560.26. In the first fifteen years of this work, including the Albany Fund and the Forefathers' Fund in addition to the regular receipts of the Society, the amount gathered was $349,157.81. With the exception of a single year the largest number of contributing churches was five hundred and eleven.

This is in striking contrast to the record of the last fifteen years of the Society's work. The total amount coming to our treasury for this work in the period beginning Jan. 1, 1902, and ending Dec. 31, 1916, has been $4,103,535.78. This is very nearly one-half of the entire receipts of this Society since its organization ($8,249,985.87), and the number of contributing churches last year (3,540) is seven times the number of churches which sent their offerings for this work in the last year of the first period of fifteen years.

This affords a gratifying proof that our churches have

waked up to the vital importance of this branch of our multiform task in the advancement of the cause of Christ. It is a part of the team-work in which all our benevolent societies are harnessed together into a mighty force to make America more thoroughly Christian, and to evangelize the world.

Varied Sources of Income

If we were dependent, however, upon the contributions of the churches alone for the funds with which to carry on our part of the great denominational task, we could do but two-fifths of the work we are now able to do because contributions are augmented by other sources of income. If we add to the contributions during the last two years of churches and their affiliated societies ($143,301.01), the amounts received from sales of abandoned properties ($26,165.55), and the repaid grants of the biennium ($37,800.74), which were formerly included under " contributions," but are now kept in a separate account, we have a total of $207,267.30 available for use in " grants " to churches.

Our rotating Loan Funds immensely increase our ability to assist the churches in their needs. A " grant " need not be repaid provided the church continues as a Congregational church, and may be retained for its use so long as it is able to maintain its work and worship. Our two " Loan " Funds, however, enable us to assist churches to a far greater extent with loans which are to be repaid in regular annual or quarterly instalments, which are then immediately available for the aid of other churches. We received during the biennium a considerable increase of these " Loan " Funds. The direct contributions to the Church Loan Fund ($3,215), and to the Parsonage Loan Fund ($17,787.51), with the legacies ($32,-805.47), and the Conditional Gifts ($35,600), make a total of $89,407.98 in new money for loans. In addition to this there came back to our treasury in repayment of instalments of Church and Parsonage Loans $226,151.26, ready for use elsewhere. This with the new money for the Loan Funds gave us in the last two years $315,559.24 for loans.

In addition to these amounts we received $40,808.01 from interest, and $9,610.06 from miscellaneous sources of income. And yet we have not half enough in all our funds to meet the

pressing needs of the churches. Not a dollar less than $170,000 of our apportionment is required for "grants" to the young and struggling churches. Donations from churches and their affiliated organizations were less than half that last year. And fully $330,000 is needed for church and parsonage "loans" each year.

Getting Together in the Church Extension Boards

The National Council at its meeting in New Haven in 1915 adopted the proposal of the Commission on Missions to "bring together under one administration the Societies engaged in Home Missions, Church Building, and Sunday School Extension Work." This is to ensure "common policies and common control where there is closely related work to be done." Three Societies were therefore grouped together under the name of the Church Extension Boards, to undertake, in close cooperation, the work of church planting and maintenance, church and parsonage building, and the organizing and fostering of Sunday Schools. In order to avoid a loss of revenue or diminution of work, each Society was to retain its integrity, its separate funds, its separate apportionment, its own column in the benevolence calendar, and its own specialized work. This was to constitute a Federation of Societies, each representing a particular department of service, but all under a common direction.

Immediately after the adjournment of the Council the Church Building Society determined to carry out the purpose and plan of the Council at the earliest possible moment. Certain changes in the Charter and By-Laws are necessary in order to make the new arrangement technically complete. As the biennial meeting of the Society at New Haven was held on Friday, the day before the plan of the Commission on Missions was adopted, the Society could not legally take action on these proposed actions till the next biennial meeting in 1917. But the intent of the Council could be carried out without delay. While some details must await the vote of the Society at a regular and legal business meeting held at the time of the National Council, it was quite possible to secure a closer alignment of the Societies named within a very short time, so that there should be common administration.

Seven members of the Board of Trustees of the Church Building Society resigned their places in which they had rendered long and valuable service, in order that their positions might be taken by seven members of the Executive Committee of the Home Missionary Society. One person happened to be a member of both Boards, so that the full membership of fifteen was complete. Later two vacancies on the joint Board were filled by the election of two Directors of the Sunday School and Publishing Society.

The first meeting of this Joint Board of Direction was held in March, 1916. Dr. Charles E. Burton was elected General Secretary, to " have responsible executive leadership of the entire work of the Societies thus grouped," in accordance with the plan adopted by the National Council. Mr. Charles H. Baker is the common Treasurer, and has methodized the threefold financial system. In the summer the offices of the Societies in New York were brought into closer proximity with each other for greater convenience. We are expecting that the action of the Society at this meeting of the National Council will enable us to complete the coordination of these departments of service in the Church Extension Boards.

Under the new arrangement everything is harmonious, and the work goes forward successfully. There was always the utmost harmony between this Society and its sister societies, and a common administration only exhibits it more clearly. The Congregational Church Building Society will do its best to vindicate the wisdom of the National Council in securing this closer alignment, and will depend upon the churches to see to it that in conforming to their behest it suffers no loss.

The Variety of Our Work

Newcomers upon our Board of Trustees often express surprise at the wide extent and variety of our work. It swings a wide circle in extent; its farthest north is within a hundred miles of the Arctic circle; in Nome, Alaska; its farthest south on the continent is at Key West, an afternoon's sail from Cuba; its farthest east is in Porto Rico, some sixteen hundred miles into the Atlantic from our nearest shore; its farthest west is in beautiful Hawaii, a Pacific way-

station more than two thousand miles from San Francisco. Within these limits we have paid appropriations to fifty-two states and territories. While the National Home Missionary Society is relieved of the direct care of churches in nineteen constituent states, and the special work of the American Missionary Association is called for in a limited area, our work is in every state in the Union save two — Delaware and Mississippi.

The variety of the work is as striking as its wide reach. While the gathering and disbursing of the needed funds is an important part of it, it is after all but a moderate part of the total work. Every grant and loan paid out must be carefully protected to the denomination to increase its power for world-wide service. There are mortgages to be secured and insurance on buildings to be obtained. Loans must be repaid in regular instalments that other churches may be helped. Funds must be built up to meet the increasing demands. Some churches, after years of useful work, have to give up the struggle and disband; out of the proceeds of sale the money we put into them must be recovered for use elsewhere. There are plans to be inspected for approval and changes to be made in some cases. There are debts under which churches are staggering which must be cleared away. There are slack business methods in some churches which they must be helped to change that they may do the Lord's business efficiently and successfully.

Nearly every kind of financial difficulty in which a church may become involved is sooner or later put up to the Church Building Society for its advice or assistance. As the Society which has to do specifically with the business and property interests of the denomination, it is not only a missionary society, but it is on one side of it a business organization. Its importance in our denominational life may be seen in the fact that the property value of our Congregational churches is reported in the last Year-Book as more than ninety-two and a quarter million dollars; and in the last fifteen years more than ten millions of this amount have been added to the assets of the denomination, having been made possible by the grants and loans of this Society which were about one-third the cost of the new properties.

Our Field Service

Aside from the administrative and publicity work at headquarters, this varied service to the churches is in large measure through Secretaries in the field whose experience and expert skill have rendered invaluable help. There are churches in our fellowship carrying total debts of four and a half million dollars. These cripple and burden the churches exceedingly and greatly hinder their growth and retard their work. The annual interest charge on these debts is considerably more than $200,000, which if added to the benevolence offerings of the churches would help mightily toward reaching the goal of our apportionment. Our Church Efficiency Secretary, Dr. Newell, has for his special work the raising of such debts, giving deliverance to the burdened churches. He has already swept away debts amounting to more than three-quarters of a million dollars and is ready to assist other churches which are trying with difficulty to run the race when their feet are fettered with a ball and chain.

Our three Field Secretaries, Drs. Leete and Sanderson and Mr. Wikoff, have also rendered similar service, but they have many other lines of effort; stirring up the churches to remember the offering for this special work; visiting churches and associations and conferences, to tell the story of the need; visiting churches which are planning to build, to give suggestions and assistance; visiting churches in financial trouble, to show the way out; visiting individuals who are interested, to confer with them regarding legacies and conditional gifts; interviewing the homeless minister who needs a parsonage; keeping in touch with churches which are to send us regularly and promptly instalments in repayment of loans; explaining to inquirers the conditions of our aid, and our methods of action; looking after abandoned churches and their sale; advising the home office of the many and serious problems which arise in their respective fields. Our Assistant Field Secretary, Mrs. Taintor, keeps in close touch with a multitude of generous men and women and churches especially interested in seeing that our ministers have good houses, and because of her efforts they send thousands of dollars to our Parsonage Fund each year. The growth of our work owes much to this small but expert corps of field-workers.

Church Architecture

We have repeatedly urged upon the churches the importance of making their houses of worship beautiful as well as convenient. One finds in all denominations many church buildings singularly devoid of beauty. Some of them are hideous. Some are built with a strange disregard of architectural principles. Some represent the fads and foibles of an architectural freak whose riotous imagination has carried him away from a true conception of the house of God. Some are plain wooden boxes, without pretense of symmetry, and often with unsightly additions. Cheap and tawdry would be a fit description of some churches; costly but ugly, would apply to others.

Our denomination has not sinned more deeply nor suffered more heavily than others in this disregard of beauty, but we have too many buildings open to severe criticism. On the other hand, we have a large number of very beautiful houses of worship, and our forbears more than two centuries ago introduced into this country a style of church building of singular charm. The Colonial or Georgian churches, together with several other good styles of architecture seen in some of our best ecclesiastical buildings, afford good examples which may be a guide to improvement in this matter.

Our Board of Trustees has taken up this problem with new interest of late. They hope to better conditions by taking care not to put the money of this Society into unworthy buildings. It may stimulate churches to make sure that their proposed new houses of worship are in good taste, churchly, attractive and architecturally correct, if they know that otherwise they may not receive help. The Board of Trustees has therefore recently adopted a resolution requesting each church seeking the aid of this Society to send the plans of its proposed new building to us for inspection and approval. This does not mean that a stereotyped style will be required of all, leaving no room for differing needs and tastes, but it will safeguard us considerably from the peril of increasing the number of unsightly buildings.

Probably this will require before long the issuing of a pamphlet of plans of different but commendable architectural styles. We had such a booklet some years ago which did good

service, but it provided only for churches costing from $1,000 to $5,000, and at length went out of print. A new book of plans, to meet modern needs, should give sketches and specifications for churches costing from $1,500 to $50,000, or even more.

Inquiry has recently been made of the other leading denominations as to what the situation is with them. Some twenty have made response, and nearly all are just where we are — feeling the need, but having as yet no clear and satisfactory method of meeting it. Some are going resolutely at the task. All are exceedingly interested in it. It may be that out of this common and growing interest some interdenominational plan may be evolved, in which all will engage for the common benefit of Protestant churches of every name. It may result in bringing together for comparison the best specimens of the Colonial, Romanesque and Gothic styles, examples of the Greek Temple and Old Spanish Mission buildings and modern composite types, which have been favorites in different parts of the country.

Progress is being made in this matter, and we may hope that the time is approaching when all our Congregational churches shall find their spiritual homes full of charm, when every line and feature of the holy temple shall tend to lift men's thoughts heavenward, and when all can say, "Strength and beauty are in His sanctuary."

REPORT OF THE BOARD OF DIRECTORS OF THE CONGREGATIONAL EDUCATION SOCIETY

The Board of Directors of the Congregational Education Society herewith presents the One Hundred and First Annual Report.

On December 7, 1916, this Society was 100 years old. The occasion was celebrated in many churches of our faith. Appropriate literature, summarizing the work of the Society, was prepared and freely distributed. The record of the century indicates a much larger service than many of our constituency have realized. The men and the institutions aided have played and are playing a large part in our Congregational life.

It is altogether fitting that this 100th milestone should be, not only a celebration of past achievement, but the beginning of new lines of service of significant character.

During the two years since the National Council voted at New Haven that the Society should transfer the schools it owned and operated to the A. M. A., this transfer has been entirely accomplished.

In place of the work thus given over the Education Society has taken on the Foreign Institute work in Chicago and Redfield, South Dakota, from the C. H. M. S., Schauffler Missionary Training School, Cleveland, Atlanta Theological Seminary, Rollins College, the Social Service work of the denomination, the program for recruiting Christian leaders of all kinds, together with a more adequate Student Life program. A secretary to give his entire time to student work, and a Department of Missionary Education, with a secretary in charge, are to be added just as soon as the churches, through their gifts, make it possible.

With this greatly enlarged work is to be coordinated all the Religious Education work carried on by the C. S. S. & P. S. and The Pilgrim Press, this work being under one Board of

Directors and one general secretary. Part of the money released by the transfer of schools to the A. M. A. is to be used for the support of our District Religious Education Secretaries.

Student Aid

The total number of students aided during the year was 154. Of these 119 were in Theological Seminaries, Bible Training Schools and Theological Departments of Colleges.

Thirty-three were students in thirteen colleges.

The Ward Fund, from which is derived a few scholarships, is for the benefit of " Christian young men seeking an education."

Three women received aid.

It is optional with the student whether he shall receive the scholarship as a grant or as a loan. Twelve of the entire number chose to regard it as a loan.

It is worth noticing that 55 of the Seminary students were college or state university graduates, or about 47 per cent. The number of state university graduates was 11. The number of foreign students — about 30 in all, Germans, Swedes, Finns, Chinese, Japanese, Negroes, Norwegians, Greeks, Slavs and Armenians.

The scholarship is $50 a year, payable in two instalments of $25 each, in April and December.

There are various opinions among the Directors as to the disposition of student aid. A suggestion has been made that it should be confined to theological students only, for the reason that a man does not begin his study for the ministry until he reaches the professional school.

Another suggestion is that a broader interpretation should be given to the word " ministry " so as to include all persons, male and female, who are fitting themselves for the various forms of religious service, as for instance: missions, teaching, settlement work. When the Society was organized the word " ministry " had a definite and restricted meaning.

The Directors believe that by far the largest part of the aid given is worthily bestowed, and the return given in the lives and service of thousands of pastors, teachers and missionaries constitute an investment of inestimable value to the Christian Church.

SUMMARIES

Students in Colleges	33	
Students in Theological Seminaries and Training Schools	119	
		152
Loans	12	
Congregationalists	139	
Women	3	
State University Graduates	11	
College Graduates	44	
Ward Scholarships	2	
Total Scholarships		154

WORK AMONG STUDENTS IN STATE UNIVERSITIES

Outside of New England and New York, over half the students from Congregational homes are attending State Universities and Colleges of Agriculture. The growth of these institutions has been most remarkable, and the end is not yet. Every imaginable equipment for a remarkably varied training is supplied, except equipment intended to induce the Christian life, which latter is by far the most potent factor in making real men and women.

Christian Associations and local churches have not proved adequate to the task and opportunity afforded by the presence of so many of our choice young people in these schools. These agencies need the support of the denominations in state and nation. Thus, the local church, the state conference and the Education Society are cooperating in the strategic University Pastorate movement. Through this movement we are placing well trained leaders in the largest of these universities. These men are the friends and helpers of our Congregational young people, organizing them for religious training and service, connecting them with the local church and fitting them to come back to their home churches and take a large share in the work.

Workers have been maintained the past year in the following schools: California State University, Illinois S. U., Iowa S. U., Iowa Agricultural College, Kansas S. U., Kansas Agri-

cultural College, Leland Stanford University, Michigan S. U., Michigan State Teachers' College, Washington State Agricultural College, Wisconsin S. U.

There are no other places where, at so small expense, we can reach so large a number of our students. The results of this work are gratifying. Large numbers of these students unite with the local church, the membership to continue only while the student is in school. In one university center 145 were thus received into membership last year. Large numbers are enrolled in the Bible Schools of the local churches. Students' organizations and Young Peoples Societies give large opportunity for organized Christian effort. Most encouraging of all is the growing number of Christian workers coming from these centers.

College Student Life

The time was when this Society confined its work in colleges to financial aid. That is true no longer. Distinct efforts to cooperate with colleges in shaping the religious life of students now have an important place. Two colleges have been aided in the support of men who gave much time and thought to the religious needs of the students in their respective institutions.

The most important piece of cooperative work is the visit to a considerable group of schools of denominational leaders who aid the schools in special services intended to secure committment to Christ and to Christian service. President Ozora S. Davis, Secretaries D. Brewer Eddy, H. A. Atkinson, F. M. Sheldon aided in this work during the year. Twelve colleges were visited and approximately three days were spent in each place. The colleges entered into the work in the most hearty manner possible. The large number of personal interviews, the evidences of decision for the Christ life and for service, together with the general desire for similar meetings in the future, indicate something of the value of this work.

It is confidently expected that the response of the churches will make it possible to have a Student Life Secretary, giving all his time to this work, before another annual report is presented.

Christian Leadership Recruits

Closely connected with the Student Life work is the campaign to increase the number of candidates for the ministry, missionary and other forms of Christian Service. A few people think there is no dearth of leaders, but let them try to find a suitable leader for mission fields, and for churches, and they will soon understand. The American Board is compelled to draw half its missionaries from other denominations. Over half the men being ordained in Home Mission churches have neither college nor seminary training. Almost half of the leaders of our stronger self-supporting churches come from other churches and yet the supply of strong men is inadequate.

The names of approximately 9,000 Congregational men and women in our colleges have been secured, and these have received a letter together with folders on life-work, and on the Tercentenary program.

During the year, two special letters have been sent to some 875 promising High School boys.

A leaflet bringing this matter squarely before our pastors has been prepared. This leaflet, together with a sample leaflet, for parents, to be distributed in churches, was sent to all our ministers. Our only way of reaching the parents is through the pastors, but not a great number of them were willing to see that this leaflet was put into the hands of their people.

Social Service

One of the most difficult problems that the Department has to face is occasioned by the multiplicity of interests that press upon it. These special subjects fall within its care: Men's Work, Industry, Rural Life, Organized Charity, Social Purity and the Work for the Welfare of Enlisted Men in the Army and Navy. So many things have demanded attention in the various fields, and all of them so vitally significant, that it has been difficult at times to know just how to preserve a due proportion between interests and to keep the whole within feasible bounds.

Program

The following is the outline of this Department. It conceives its functions to be:

To make known the social principles of Christianity.

To arouse the spirit of social service in our churches.

To secure the cooperation of the churches with all other agencies doing social service work.

To outline programs for churches in their work for community betterment.

To interpret the gospel of Jesus Christ and the new purpose of the church to industrial workers.

To represent the denomination in official capacity at meetings where labor and social subjects are discussed.

To study and give leadership within the denomination for service in bettering the rural conditions and making more effective the ministry of our country churches.

To study the social waste caused by vice, crime and bad economic conditions, and to develop programs for meeting these needs.

To organize, develop, unify and inspire the masculine forces of the denomination. This is to be done by providing leaders, voluntary and executive, as far as possible throughout the nation, to serve the men and boys of the churches and communities. The men's organization in the local church is recognized as the unit of value in the national movement. The work of the local organization to be made strong and effective as a part of the regular program of the local church.

Secretarial Visitation

The Secretary has responded to calls for addresses and conferences to the limit of his time and ability to meet engagements. Definite campaigns have been conducted in several cities. The Department has cooperated actively with the Tercentenary Commission, the Home Missionary Society, the American Missionary Association, and with the other departments of the Education Society.

Investigation into industrial and social situations and several surveys have been made. The Department has produced a large amount of literature touching the various fields of activity and interest.

Colleges and Academies

The Society has continued its work of befriending colleges and academies with timely aid until such period in their development as they shall be able to do without our assistance. The general attitude of people toward the development of some of our schools in the Middle West, which are not yet adequately financed, together with pressure due to the War, are placing an exceedingly heavy burden on a number of these schools. It is not the policy of the Society to start new colleges, but those which the Society is aiding should be placed on a firm foundation with adequate endowment.

The simple fact that an undue proportion of our Christian leaders come from these small colleges and academies is in itself sufficient warrant for special effort being made to strengthen them and make their work permanent. If friends will make special effort to aid these institutions until the close of the War, a few years will then see them thoroughly established.

The academies which we are aiding are all in strategic locations where high school facilities are not adequate, and where they are rendering a large service in the field of distinctly Christian Education. The Society is at present aiding Fairmount, Kingfisher, Northland and Rollins Colleges by direct grant, and Redfield, Doane, Olivet, Pacific University, Tabor and Fargo by applying on church apportionment, within the state in which the institution is located, a portion of the Society's contributions.

The academies being aided are Benzonia in Michigan, Endeavor, Wisconsin, Franklin, Nebraska, Iberia and Kidder, Missouri, Thrall and Ward, South Dakota.

Training Schools

In addition to the regular colleges and academies, the Society is now giving aid to the Schauffler Missionary Training School, Cleveland, Ohio, the Training School for Women in Chicago, Illinois, Atlanta Theological Seminary, Atlanta, Georgia, the Foreign Institutes connected with Chicago Theological Seminary in Chicago and the German Institute at Redfield, South Dakota. These institutions have a large place in training the leadership of which our churches are in

urgent need. The emphasis of the Schauffler School is upon training young women for work among our great number of foreign-speaking people; the work of the Training School for Women is practically training pastors' assistants, parish secretaries and directors of religious education; Atlanta Seminary is developing leaders for our growing work in the Southland; while the Foreign Institutes in Chicago and Redfield are equipping ministers to lead these foreign peoples in the work of the kingdom.

The Program of the Federated Societies

The program of the reorganized Religious Education Boards is to permeate our entire denominational life with an adequate and compelling Religious Education ideal, and to develop a comprehensive, unified Religious Education program in home, church and school; a program intended to train all our church people as workers and to raise up and train a selected group as leaders; a program back of which the entire church will put her best effort in the consciousness that her larger service depends upon her own vigor and efficiency.

First, the actual organization for doing this work will be a Board of Religious Education, which shall survey the entire field to ascertain actual conditions and plan what is necessary to meet the needs.

Second, a Sunday School Publication Department, which will edit the courses for the school, for teacher training, all helps and all literature and books having to do with the Religious Education problem in the Church School. This will include Missionary Social Service and other material in so far as they wish to reach the Church School constituency.

Third, a Missionary Education Department, which will provide material for and in every way promote education in missions as a life attitude and supply needed information regarding our work as carried on by all our Societies.

Fourth, a Social Service Department, which shall lead in training our people to express the spirit of Christ in all life relations.

Fifth, a Student-Life Department, which shall do its utmost to assist in the religious education of our students, seek to

find suitable recruits for Christian leadership and give aid to ministerial students.

Sixth, a General Publications Department, which shall edit all general books.

Seventh, The Congregationalist Department will edit and publish the paper, which is of increasing service in the entire field of Religious Education.

Eighth, the Business Department, which shall have charge of the business affairs of the Boards, including the manufacture of material at the printing plant and its distribution through our bookstores in Boston and Chicago.

In addition to the men who work in these departments at and from headquarters, there will be certain field experts in Religious Education, who will represent all phases of the work.

The organization for doing this work is one Board of Directors which has charge of the work under the Congregational Education Society and the Congregational Sunday School and Publishing Society, together with the secretaries and the managers of the various departments and the field workers.

The program demands constant and careful study and survey of the entire field of religious education to ascertain actual conditions, provide suitable materials and develop plans intended to meet the needs. As the growing program is clearly discerned, it will be necessary to edit and publish such material as is necessary to make the program effective among our church people. With suitable material provided it will be the task of the secretaries and field workers to bring the program to the churches for their adoption and aid them in carrying it out.

The paramount object of the joint Societies is Religious Education. While the printing plant and the bookstores are operated on a sound business basis, they are operated to advance the interests of Religious Education rather than for the sake of doing business.

The years since the last National Council have seen a good deal of readjustment in all lines of the work; there is still considerable to be done before the entire organization will be welded into a unified whole and be adequate to the large task which the denomination is asking the Societies to accomplish.

REPORT OF CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY

During the two years since the meeting of the National Council in New Haven, this Society has given considerable time and attention to the reorganization of its work in accordance with the suggestions of the Commission on Missions adopted by the Council at its last meeting. The first task was to unite under a joint administration the Congregational Education Society and this Society. Provision was made for the creation of a joint board of directors, and after a careful survey of the needs of the situation, Rev. F. M. Sheldon, formerly Secretary of the Congregational Education Society, was elected to serve as General Secretary of the two societies. In addition to the study of problems which concern the Society as a whole, it will be seen from the following departmental statements that progress has been made in nearly every department.

The second important task committed to the Society was the transfer of a part of the work formerly done by the Missionary and Extension Department to the "Church Extension Group" in New York. The Board of Directors has given much time to the consideration of this question, but as yet has been unable to arrive at any settlement which seemed satisfactory to all parties concerned. It is hoped that more light may be thrown on this situation at this meeting of the Council.

The work of the Education Department — perhaps better termed "The Department of Field Work" if "Congregational Board of Education" is to designate the joint endeavors of the Congregational Education Society and the Congregational Sunday School and Publishing Society — has consisted mostly in answering correspondence and conferring with office callers, cooperating with other departments, and planning for future needs as far as this was considered wise in view of the unsettled conditions of the Society.

Perhaps one of the most important fruits of the work of the Department of Educational Publications has been the appearance of the first year's book of the new Pilgrim Training Course for teachers. An interesting series of books by Mr. Albert E. Bailey, dealing with religious art, has also been published, and a biblical drama, especially appropriate for use during this national crisis, by Eleanor Wood Whitman. Much time has also been given to the revisions of the International Graded Lessons. " The Pilgrim Hymnal " and " Worship and Song " are being used by a steadily increasing number of schools.

The *Congregationalist* is continuing its splendid service, and the editors are showing commendable effort toward reduction of expense, while at the same time maintaining the full efficiency of the paper.

The business department reports two profitable years in spite of the disturbances and uncertainties of the business world. Conservatism has marked all its varied operations, as a study of the report of this department will prove.

The Boston bookstore has increased its sales and is giving increased satisfaction to our customers.

All the above interests are supervised by the General Secretary. The scope of the work of the District Secretaries has also been enlarged so that they, too, represent all the departments of the Society. The districts are as follows: —

Rev. A. W. Bailey, 14 Beacon Street, Boston: New England.

Rev. M. S. Littlefield, D.D., 287 Fourth Ave., New York City: New York District.

Rev. C. L. Fisk, 1229 Schofield Bldg., Cleveland, Ohio: Ohio District.

Rev. R. W. Gammon, D.D., 19 West Jackson Street, Chicago, Ill.: Interior.

Rev. J. P. O'Brien, D.D., 4128 Campbell St., Kansas City, Mo.: South and Southwest.

Rev. M. B. Fisher, D.D., 417 Market St., San Francisco, Calif.: Pacific Coast.

Department of Field Work
(Continuing)
The Educational Department

Aims of the Department

1. To study the entire field of religious education to ascertain actual conditions.
2. To set forth the aims to be realized in the local church through education.
3. To arouse the churches to a realization of their responsibility for the accomplishment of these aims.
4. To suggest programs of education for the local church, and for the churches in their associated capacity; also, materials needed for such programs, including courses of study for teachers and students in the church school, plans for training in worship and service.
5. To cooperate with the churches in developing their local resources for education.
6. To cooperate with colleges and other agencies in providing a trained leadership for the educational work of the churches.
7. To promote the coordination of educational agencies within the church and in the world at large.
8. To inspire a favorable public opinion by showing the vital relation between religious education and national and world progress.

The above aims will give an idea of the scope of this department's work, which in spite of the curtailment of resources was furthered in every possible way during the first few months of the period covered by this report. In September, 1915, Dr. B. S. Winchester resigned his position as Editor and Educational Secretary to accept a Professorship in the Yale School of Religion. Although all who had been associated with Dr. Winchester rejoiced with him in this larger opportunity, everyone felt a distinct personal loss, and the discontinuance of his educational leadership was a serious misfortune to the progress of our denominational work. In September, 1916, Rev. F. M. Sheldon, who had been made General Secretary of the Congregational Education Society

and the Congregational Sunday School and Publishing Society in March of the same year, was elected Acting Educational Secretary. It has been practically impossible, however, to undertake any progressive work during the reorganization of the national societies. The reports of the National Council Commission on Religious and Moral Education have been especially valuable to the churches during this period.

Assistance has also been given through correspondence and office conferences regarding all phases of the work. Among the questions taken up in this way are those connected with the organization of the church's educational work — the work of the Church Committee on Religious Education, the work of the Director of Religious Education, Church-school Standards, courses of study and plans of curriculum, promotion requirements, children's and young people's worship, children's church, church-school hymnals, missionary instruction, young people's problems, training of teachers and courses for the same, the teachers' library, church-school architecture, week-day instruction in religion, the home and the church-school, and the coordination of the expressional activities with the work of instruction. One hundred and nineteen teacher-training classes are now enrolled, and about three hundred examination papers have been corrected during the last year. Teacher-training plans have been developed in harmony with the agreement outlined by the Sunday School Council and the International Sunday School Association. A course of 120 lessons, arranged in three years, of forty lessons each, is to take the place of all former first and advanced standard courses. The authors of the first year book are Professor L. A. Weigle, Professor B. S. Winchester, and Professor W. S. Athearn.

The arousing of public opinion and the further development of local resources has been the work of the General Secretary and the District Secretaries. They have responded to calls from individual churches, district institutes and conferences, state associations and conventions.

Cooperation has continued, as in former years, with the Missionary and Extension Department through communications and literature sent to field representatives, and with the Department of Educational Publications through con-

tributions to the *Pilgrim Teacher*, the planning of the book of the new Pilgrim Training Course, and the preparation of Orders of Worship and several leaflet publications. The co-operation of the other departments has also been appreciated.

It is hoped that the exhibit of text and reference books, pictures for use in religious education, models and materials for hand work, etc., may be made much more complete during the next two years. All plans for future work, however, have had to be held in abeyance until the reorganization of the Society might be completed. With the responsibility for our educational work vested in the new Congregational Board of Religious Education (Congregational Education Society and the Sunday School and Publishing Society) a department under the name "Education Department" would seem unnecessary. The need for the work outlined here will continue, however, and the suggestion has been made that this work be carried on by a department, coordinate with the other departments of the Congregational Board of Religious Education, to be called the Department of Field Work. The arrangement for the financial support of this department has not as yet been determined. Whatever decisions are reached regarding these questions, however, we are confident that the denomination will provide in some way for the planning and financing of this work, which is readily acknowledged to be the first step toward our progress as a denomination and as an active force in Christianizing the world.

Department of Educational Publications

In accordance with the action of the Board of Directors this department has been responsible for the publication of all material of a religious educational character, including lesson helps, young people's papers, lesson courses and other material of this character, whether in periodical or text book form. This has meant the broadening of the scope of the department and its organization, with a view to carrying out this comprehensive policy of the Board. It has been the policy of this department to keep the overhead expenses down to the lowest amount consistent with the highest efficiency. This means that the permanent office force is small and that the editor have sought from specialists the distinctive service of each

without attaching them to the department. At present the editorial force is as follows: M. H. Hazard, Editor Emeritus; Sidney A. Weston, Editor; Margaret Slattery, Frances Weld Danielson, Dorothy B. Swift, Joyce C. Manuel, Eleanor F. Cole, Milton S. Littlefield. Regular contributors on salary for the special work they do are: — E. Morris Fergusson, the writer of the Senior Quarterly; Prof. G. Walter Fiske, writer of the Intermediate Quarterly and a section for the teachers of Intermediate classes in the *Pilgrim Teacher;* Mrs. Anna Burnham Bryant, writer of the Junior Quarterly, and a section of the *Pilgrim Teacher;* Miss Florence Darnell, writer of a section for teachers of girls in the *Pilgrim Teacher;* Rev. E. H. Byington, who prepares the Points of Contact for the lessons in the *Pilgrim Teacher;* and Dr. Albert E. Dunning, who writes the Lesson Exposition in the *Pilgrim Teacher.*

The department has published the regular Uniform Lesson Helps as usual, the Graded Lessons, the *Pilgrim Teacher*, *The Wellspring*, *The Mayflower*, *Boyland* and *Firelight.* The last course in the Graded Lesson series was published this last year under the title " The Bible and Social Living."

In addition to the lesson material this department has published six Educational Leaflets and seven Services for special days in the Sunday School. It has also published the following books:

Christian Certainties, Brown and Perdriau
Monday Club Sermons
Art Studies in the Life of Christ, Albert E. Bailey
Art Studies in the Life of Christ, Teacher's Manual, Albert E. Bailey
The Bible in our Modern World, F. M. Sheldon
The Drama of Isaiah, Eleanor Wood Whitman
The Pilgrim Course for Teachers, Weigle, Winchester, Athearn
Revision of Stories and Story-telling, E. P. St. John
Religious Education and American Democracy, W. S. Athearn
The Seven Laws of Teaching, John M. Gregory, revised by W. C. Bagley

The total circulation of our lesson helps and papers is now at the highest point of which we have any record. The Uniform Lessons show a gradual falling off year by year and are now at the lowest point of which we have any record, while the Graded material is now at the highest point in its record. The Graded Lesson circulation now represents two-fifths of our lesson material circulation. In the Uniform Lesson material the heaviest losses are in the Junior and Intermediate Departments, while the Graded material has gained in the Elementary Departments enough to more than offset the loss in the Uniform material. The Adult and Home Department Magazines show a decided gain in circulation.

With the approval of the Board of Directors the Department is now issuing two specialized magazines in the place of the *Pilgrim Teacher*. One is called *The Pilgrim Elementary Teacher* and is planned especially for the Elementary Grades. For the upper grades *The Pilgrim Magazine* is issued. In *The Elementary Teacher* it is planned to publish no material for the Uniform Lessons, as in these departments the circulation is negligible, at least in the Beginners' and Primary departments of the magazine. Miss Frances W. Danielson is responsible for this section of the magazine. Miss Manuel of the office force will have special direction of the Junior section, assisted by Miss Edith Glen, a Junior Specialist of New York City, and a corps of other well-known writers in that field. *The Pilgrim Magazine* will have sixteen pages of matter of interest to the whole school, six pages of special material for the Intermediate and Senior Departments, ten pages of notes on the Graded Third and Fourth Year Intermediate Lessons, and thirty pages each month on the Uniform Lessons, with a strong and comprehensive treatment of each lesson. The articles in this magazine will be such as will appeal to the best educators in the country and also articles so popular and concrete in character that the everyday worker in the church-school will be interested and helped by them.

In January, 1918, the so-called Improved Uniform or Departmental Uniform Lessons will begin. Our Uniform lesson helps are planned to meet this change with special help for each department. The publication of the new Home Depart-

ment Visitor's Leaflet was begun in July of this year, prepared by Miss Katharine C. Bourne, who is Home Department worker for the Massachusetts State Sunday School Association.

The Graded Lesson revision will be completed within the present fiscal year. This will give us a much stronger series of lessons in the Beginners', Primary, Junior and Intermediate Departments.

Just as the year 1909, when the Graded Lessons were introduced, marked a new epoch in the field of religious education, so this year is another turning-point which calls for a large vision and careful study of the future, together with a progressive spirit and constructive policy. We are in the midst of war, and therefore it is even more important that the religious training of our children and young people be maintained at the highest efficiency. This means that the Editorial Department must prepare and publish material that will meet their needs in each stage of their development, so that the next generation of men and women will live nearer the Christ ideal in all their relations with God and their fellow men.

The Congregationalist and Christian World

The two years since the affairs of *The Congregationalist* were last brought to the attention of the National Council have constituted one of the most trying periods in the history of American journalism. Papers with an established reputation and with a long and honorable history have been discontinued or merged with other journals. In the case of papers which have weathered the storm the shortage of white paper and its consequent increase in price, together with the steady rise of other manufacturing costs, have compelled many readjustments. In common with many religious journals *The Congregationalist* has felt the strain of these testing years, but it has reason for gratitude that its constituency has stood by it so loyally and that it has been enabled to maintain its traditional literary standards. The subscription list is only a very little smaller than two years ago. The regular weekly edition is in the vicinity of 18,000 copies, and there is good reason to believe, in view of the large number of papers forwarded

regularly to other persons by subscribers after their own reading of it, that *The Congregationalist* goes each week into at least 20,000 homes, covering all the States of the Union and thirty-two foreign lands. The advertising patronage of the paper continues to be gratifying, considering all the adverse influences bearing on religious journals. The financial returns have not been materially lessened by the rejection of certain advertisements like Coca Cola and Hood's Sarsaparilla, which in preceding years netted the paper annually hundreds of dollars.

It could hardly be expected, however, by any one at all familiar with present conditions in the field of religious journalism that a paper of the character of *The Congregationalist* could be conducted, especially during the years of a world war, without deficit. But the size of the difference between the receipts and income during the biennium under consideration is not of alarming proportions. It amounts to about $11,000 for the two years, or an average deficit of about $5,500. The directors of the Society have believed that this was an entirely justifiable object to which to devote a portion of the profits and that the denomination, as a whole, would endorse this appropriation rather than permit any deterioration in the quality of *The Congregationalist* itself or any increase of subscription price, after the example of a number of high-class journals, or any reliance for revenue on advertisements of a questionable nature. It is believed that the deficit, all things considered, is not in excess of the deficits incurred by other first-class religious journals and that it is less than that of several of them. Moreover, if *The Congregationalist* is the representative spokesman of Congregational opinion, if its weekly visit to thousands of churches and homes helps to bind together our scattered fellowship and to infuse into it common aims and a common spirit, the expense involved would seem to be slight in comparison with the total amount expended yearly by the accredited Congregational agencies for denominational up-keep and propaganda.

At the same time the directors would emphasize the importance of the most economical administration of the paper possible, consistent with maintaining its serviceability to the denomination. It is also the conviction of the directors that

if all the churches, east and west, supported *The Congregationalist* as largely as do a certain proportion, both east and west — whose names ought to be on a roll of honor — *The Congregationalist* would not only show a balance each year on the right side of the ledger, but would be a money-maker for the denomination. In this connection it is encouraging to note the increase of circulation during the last years in western states. In no less than fifteen of them from Illinois to Washington the list of subscribers is larger than a year ago.

The biennium under review includes the period set apart for the observance of the centennial of the paper. The event seemed to demonstrate anew the hold of the paper upon the affections of its friends in all parts of the country and the world; no less than 649 names reached the editorial office of families in which the paper had been a weekly visitor for from forty to ninety years. During this period, also, The Congregational Fund for War Relief was started, which has resulted in raising over $25,000 for sufferers in all war-ravaged lands.

Among the other achievements of this biennial period have been the presentation each week of articles by writers of distinction, who have sustained the high reputation of the paper in this regard, the strengthening and extension of the Church News Department, constant cooperation with the National Council in describing and promoting the Tercentenary Campaign, the issuing at regular intervals of four to eight pages devoted to a careful appraisal of new books, the furnishing of varied material of interest and value to young and old in the home circle, and the special pages that bear upon the cultivation of the spiritual life in the churches and in the hearts of many individuals.

With the experience of a hundred years behind it, *The Congregationalist* is in a position to minister more effectually than ever to the Congregational Churches of America in the great new period on which they are entering.

Report of the General Publications Department

Between March 1, 1915, and March 1, 1917, the department received, examined and passed upon 406 manuscripts; (between Mar. 1, 1915 and 1916, 200, and 206 in 1916 and 1917).

A word of explanation concerning the method of treatment

of manuscripts may be in place. All manuscripts receive one reading, most receive two readings, and if the reports are favorable a third or fourth reading may be required. On the basis of these reports the editors discuss the question of publication in conference with the head of the bookstore, the head of the sales department, and the head of the printing plant. The judgment of this group of practical men concerning the marketable value of a manuscript is taken into consideration in reporting on the manuscripts to the committee of the Board of Directors on publications. If this latter committee authorizes the publication of a manuscript it is then reported for final action to the Board of Directors.

It is the desire of the editors of this department to obtain the advice concerning each manuscript of readers who are especially informed concerning the subject treated, if that is necessary.

During this same period 55 books were published, 27 in 1915–1916, 28 between March, 1916, and March, 1917. There is not space in this report for the listing of all these titles, but we would like to present a glimpse of the group in order that something of its value, quality and breadth of interest may be appreciated.

Connected with missionary subjects we have published a splendid volume by John H. Hewitt on *Williams College and Foreign Missions*. Also an exceedingly interesting biography, *Davis: Soldier-Missionary*, which is the life story of Dr. J. D. Davis of Japan, written by his son; and for home missions we have presented *Leaves from the Log of a Sky-Pilot*, an autobiographic sketch by W. G. Puddefoot.

Among the volumes on miscellaneous topics there is *The Gospel in Art*, by Albert E. Bailey, a notable volume for any publishing house. *The Church and the People's Play*, by Henry A. Atkinson; the only extended discussion of the relation of the Church to recreation. *Conversations with Luther*, by Preserved Smith and Prof. Gallinger, a volume containing much material never before published in English; *Israel's Account of the Beginnings*, by Walter M. Patton, an up-to-date exposition of the first twelve chapters of Genesis; *The Master's Way*, by Charles R. Brown, containing studies in the Life of Christ as told in the first three gospels.

Other themes not distinctly religious are presented in *The Boy Problem in the Home*, by William B. Forbush; *Humble Annals of a Back Yard*, a delightful account of home life in a suburban community, by Walter A. Dyer; *Studies in Shakespeare*, by Homer B. Sprague, for many years a student and teacher of Shakespearean literature.

During these two years we have published only three books of fiction for adults but each of these is admirable in its way. *The Picture Land of the Heart*, by William Allen Knight; *Frederica Dennison, Spinster*, by Elizabeth Price; and *The Genius of Elizabeth Anne*, by Mabel H. Robbins.

We have however published a considerable number of juveniles, all of which we are glad to commend to the homes of our people. Among the most attractive are *The Jolly Year* and *The Bluebirds' Garden*, by Patten Beard; *His Birthday*, by Mary Ellen Chase, a beautiful story of the childhood of Jesus; *The House of Delight*, by Gertrude C. Warner; *Stories For Sunday Telling*, by Carolyn S. Bailey; and *On Nazareth Hill*, by Albert E. Bailey.

Among the manuscripts received during this period there are also 27, which are now in process of publication and will appear on our list for the fall of 1917.

Missionary and Extension Department

Notwithstanding contemplated changes the work of the Missionary and Extension Department from 1915–1917 has been very similar to that of the immediately preceding years and has gone forward successfully. The extension of new lines of railway has not been so great as in some years, and the necessity for forming schools in new communities in preparation for the following-up by the Home Missionary Society with church organization has not been as urgent as in some previous times. The continued helpful cooperation between the denominations has called for a more intensive work, but in many cases fewer organizations. Increased attention has been given to the fostering of new schools in growing cities, and enlarged efforts have been made to reach the new Americans in our country. Assistance has been given in publishing papers in the Swedish and Greek languages. It is also hoped that similar aid may be given the Armenian and

French people. A superintendent has also been employed to have special charge of the work among the colored people of the South.

Since the last reports to the National Council there have been organized 319 new schools with 10,280 new pupils. This is 205 less than the number of schools organized during the two preceding years, due in part to the closer cooperation between the denominations. One hundred thirty-seven schools have been reorganized, which is 61 less than for the preceding period. These reorganized schools have 4,438 members, thus making a total of 456 schools with 14,718 pupils. The Society has aided 856 schools with 1,667 grants of literature. The number of schools aided was 398 less than during the preceding period and 719 less grants were made.

As usual the extension work has been made in places where there was no other Sunday School work of any kind. Emphasis has been placed on the work of developing and strengthening schools already established and 1,823 institutes and conferences have been held, which is only 230 less than the number of similar gatherings during the two preceding years.

This work has necessitated much travelling over wide sections of the country on the part of our field force, but there has been a splendid response to the assistance thus offered. The help of the District Secretaries, who from now on will probably represent the Society as a whole, has been especially valuable in connection with this phase of the work.

There have been employed during the two years, respectively, 57 and 61 permanent workers, also two temporary workers during the first year and 10 during the last year. There have been more changes than usual among the field force and we have lost three members, each of whom had served our Society for twenty years or more. Rev. Robert P. Herrick, D.D., of Minnesota, died in June, 1915; Rev. J. D. Stewart of Nebraska in April, 1916; and Rev. Allen S. Bush of Colorado retired from his active work to enjoy his old home in Connecticut. All of these men had given a great deal to their communities and this Society, and they have been missed by all their associates. In May, Dr. William Ewing, who had been the head of this department since 1907, retired from active work after thirty years of service for this Society.

The work of this department has made marked progress under his leadership, and although those associated with him were glad that he was to enjoy a larger freedom, they regretted the loss of his leadership.

The entire income for the two years has been $175,489.30, which is $4,638.31 in advance of the previous biennial. Including all branches of the work and a deficit of the year preceding, there has been expended during the two years $167,286.48, leaving a balance on hand of $8,202.82.

The legacy funds of the Society have had an unusually large increase; about the usual amount of conditional gifts have also been received.

Our denomination has a great opportunity before it as it works with other denominations to take the Sunday School and Church to places not yet reached, and to assist and strengthen schools already established, keeping in mind the new demands that are being made on our schools by the multitudes of new Americans who are coming as strangers to our shore.

The Business Department

The year in which the former Council was held and the fiscal year of The Pilgrim Press, which closed February 28, 1917, was one of the best in cash profits in the history of the Society. During that year advantageous paper contracts were still in operation, so the Society did not feel the increased costs due to the war very greatly.

In June of 1916, Luther H. Cary, at his own request, took charge of the Western Agency and Bookstore in Chicago, and F. M. Sheldon succeeded him as business manager. During Mr. Cary's years as business manager, The Pilgrim Press increased its volume of business and was placed on a firmer financial basis.

The year closing February 28, 1917, shows total sales in Boston and Chicago of $609,453.64 as against $579,448.16 the preceding year, an increase of $30,005.48. Of this increase, $23,161.01 was in Boston, $6,844.47 in Chicago. The total cost of this material for the year just closed was $416,661.08 against $378,152.35 for the preceding year, an increase of $38,508.73. Thus the increase in cost of material sold was

$8,503.25 more than the increase in sales. Of the $38,508.73 increase in cost of material sold, $30,255.27 was due to increase in manufacturing account.

The expense of selling this material was $189,303.23 last year and $174,720.33 the year before, an increase of $14,582.90. Of this increase $5,465.39 was in Boston and $9,117.51 in Chicago.

The total inventory value February 28, 1917, was $171,-682.39 against $145,975.28 February 29, 1916, an increase of $25,707.11, of which increase $16,340.21 is in Boston and $9,366.90 in Chicago. This does not include the printing plant.

The summary of business earnings for the year shows profits of $9,045.59 against $34,540.35 for the previous year, of which profits $5,297.24 was in Boston and $9,377.47 at the plant, and $5,629.12 loss in Chicago. The profits in Boston were $14,915.52 less than the year preceding, at the plant there was an increase of $1,764.82 and in Chicago a loss of $12,344.06.

Among expense increases there is approximately $3,000 increase in salaries and $2,680.32 in editorial expenses in Boston. This has been offset by a decrease of approximately $6,000 in advertising expense. In Chicago there has been approximately $2,300 increase in salaries, $4,259.38 in Furniture and Fixtures, and the remainder in General Expense.

The deficit on *The Congregationalist* for the past year was $4,557.45 as compared with $6,582.32 for the year before. The total cost of the paper for the year 1916–1917 was $62,446.78 as against $67,077.07 for the previous year, a decrease of $4,630.29. The receipts for the year were $57,889.33 as compared with $60,494.75 for the previous year.

The year which closed February 28, 1917, has presented some serious problems, the change in management about the end of the first quarter resulting in more or less disorganization, publishing and other plans which had been held up, leaving the plant with scanty employment early in the year and overcrowding it toward the end of the year, the increased cost of everything entering into the manufacture of books, papers and periodicals (which constitutes the largest item in our increased purchases in Boston, paper being the largest single item) the impossibility of increasing the price of

certain products at all and of increasing others as fast as the increase of the cost of material, the charging off of at least $2,500 on uncollectible accounts in Boston and Chicago, the impossibility of securing from England the Weymouth New Testament, one of our best sellers and profit producers, have made the year a difficult one.

The war has been a disturbing factor, and now that our nation is actually participating, the uncertainties have increased. The present year must be one of great care and conservatism. This has been emphasized with the heads of all departments here in Boston, and has been and is being thoroughly gone into by the business manager and the business committee with the Chicago agency.

The following suggestions are pertinent to the present year:

1. That every effort consistent with efficiency be made to keep the expenses at minimum.
2. To produce and purchase primarily those things which will have most certain and ready sale.
3. To publish only at the expense of the author all books which will not most surely be safe investments for ourselves.
4. To decrease rather than increase stock on hand, thus helping our cash situation by having profits for the present year in cash rather than in stock assets.
5. To exercise great care that all advertising be judicious and of a character to insure returns.
6. That special effort be made through present agencies, by better service, to increase the sales of merchandise and periodicals.
7. Steps should be and are being taken to separate the accounts of The Pilgrim Press from the accounts of the Boston bookstore, to the end that we may more accurately determine the financial returns under these two heads.
8. We have already taken steps which will give us more definitely for the present year just the financial results in each department of the organization.

The year has brought real improvement in departmental cooperation. Meetings of heads of departments and leading workers have been held for the purpose of considering our common task and securing needed adjustments. A systematic method of requisitions, and thus more adequate O.K.'ing of bills, has been secured. Departmental responsibility has been defined and more definitely located. Plans have been made for distributing our printing throughout the year, thus keeping the plant steadily busy, avoiding extra pay for overtime, and getting our books out in season for the fall trade. Sunday School periodicals have at times been late reaching our customers. The time when all such supplies are to be ready for distribution has been set forward sufficiently to remove this difficulty. Steps have been taken to see that all orders received are filled the same day, unless they come in late in the afternoon.

Too much cannot be said in commendation of the cooperative spirit being shown by all department heads and most of our helpers. It is increasingly fine, and, due to planning together, increasingly effective. Each department seems to sense the necessity for team work, and to be desirous of contributing to the success of the enterprise as a whole.

The addition of Mr. Nelson as head of the accounting department is abundantly justifying itself. Through his careful work we shall make very considerable savings, have our collections attended to in a thorough manner, and shall increasingly know the relative financial returns from various departments of our business.

Mr. White has taken a firm hold on circulation matters, and some results are already apparent, but it is too early to estimate the full value of special service in this connection.

Notwithstanding the slack period in the spring and the overcrowding in the fall, the printing plant has had a good year. It has paid the Arakelyan annuity of $8,000 and shows over $9,000 in profits beside. The Society is dealing with the plant on a more liberal basis, and is endeavoring to discover more nearly what the plant is worth to the Society. Mr. Jordan is making noteworthy effort to place the plant on a satisfactory basis.

The Chicago agency is dealt with more liberally under the

new contract than was formerly the case. Owing to the thorough acquaintance of Mr. Cary with the book business, the policy has been to give him large freedom in handling the business of the agency.

All things considered, The Pilgrim Press is holding its own and organizing its activities in such a manner as to render increasingly valuable service to the denomination.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF AND THE ANNUITY FUND

This terrible war, in which the major part of the civilized nations of the world are now engaged, has revealed a purpose to care for the ill and the wounded from the theater of the war, and also for those left dependent at home. The Red Cross and other agencies vie with one another to supplement the work being done officially through the agencies of the warring nations. Hospitals abound in the field and base hospitals farther removed from the firing zone. The wealthy have given up elegant homes for the care of the sick and wounded, for the dying and the convalescent, for the maimed and the blinded.

Millions have been appropriated by the nations and millions more given by the people, individually. The world has never seen such vast sums and plans available for the victims of a war. But, all these are still inadequate and the sufferings of the heroes, on many a battlefield, have failed to receive the timely and essential ministry which their condition required. None of us feels that this work has been accomplished. Larger gifts and greater sacrifices are demanded and will be forthcoming.

For a moment now, we think of other soldiers — Soldiers of the Cross — who answered the call of God and enlisted in the Holy War. Some of them have been on the firing line for many years, receiving only a soldier's pay, which is always small. Out of this they were obliged to purchase their own supplies. In this army, there is no commissary department, no supplies' bureau, no field kitchens, no "dough squad." The paymaster is probably not as sure as Uncle Sam, though reasonably sure, but certainly not as prompt. The soldiers in this war have enlisted for life. When old and gray-headed, the church cannot, must not, forsake them.

The Board of Relief and The Annuity Fund represent the hospital and the Red Cross departments of the church. The churches in their local capacity, try to provide for these soldiers while they are in the active service, but when they are retired, through illness or old age, then the churches in their collective capacity as a whole, try to minister to them of the things essential to their physical comfort and ease of mind. It is a beautiful ministry, not of charity but of just obligation, not of compulsion but of love.

How well are our Congregational Churches doing this Red Cross and hospital work? What are their agencies and what is their report for the two years past, to be made to the Government, that is the National Council?

(This statement covers the period from August 1st, 1915, to July 31st, 1917, inclusive.)

State Relief Societies

While this statement does not pretend to represent or cover the work done by the State Relief Societies, no estimate of what is being done, denominationally, would be complete without reference to the admirable work done by these organizations. We do not have the figures from the State Societies, covering the biennial period, but we do have them for one year of that period, viz., the calendar year of 1916.

The fourteen State Societies, which are, California, Northern and Southern, Connecticut, Illinois, Iowa, Massachusetts, Michigan, Minnesota, New Hampshire, Rhode Island, Maine, South Dakota, Vermont and Wisconsin, held on January 1st, 1917, $415,101.43, in permanent funds, and cared for, during 1916, 228 pensioners, to whom they paid that year $34,693.42. Their combined receipts for the year, including legacies and gifts to their endowments were $49,091.17.

THE CONGREGATIONAL BOARD OF MINISTERIAL RELIEF

Receipts. — For the two years closing July 31st, 1917, the total receipts from all sources have been $969,256.09, as against $121,920.69 for the former biennial period. A special gift of $25,000 to the Endowment Fund was received and the James Legacy of $750,000 during this last biennium.

Omitting these unusual gifts from the comparison, the gain in the receipts of the present biennium, over the former, is $72,335.40.

It awakens our gratitude to note that, notwithstanding the war conditions which have prevailed during the past two years, involving great financial stress and uncertainty, disturbing the conditions of the business world, the receipts have so largely exceeded those of the former period.

There has been added to the Endowment Fund, $836,-298.43, and the total of said fund with Conditional Gifts on August 1st, 1917, at cost, or book value, was $1,151,344.86.

Pensioners — Number of Pensioners and Amounts paid them during the two years:

There have been 305 families enrolled on the pension list. The Board paid to these families, $81,783.83. In addition the Board paid to State Societies, $8,996.23, which was used for pensioners and members of their families on the rolls of the State Societies.

Of those on the Board's roll, 167 were males and 138 females. The amount paid to the males was $49,356.75, and to the females, $32,427.08. We find that we are paying, at the close of the biennium, an average annual rate, to the pensioners, of $212.28 to males and $129.22 to females. The maximum pension is $350 per annum, but this amount can only be allowed in the more extreme cases of need, or where there is more than one person dependent on the pension.

It will be interesting to note that of the total sum paid to the pensioners for two years, the largest amount went to 29 pensioners residing within the boundaries of the Southern California Conference, viz., $8,257.58. The next

largest amount was to 29 pensioners in New York State, $7,654.75. Then follows Ohio, with 23 pensioners, receiving $7,067.75; Illinois, with 27, receiving $5,407; Kansas, with 14 pensioners, receiving $5,227.50; Washington, with 15, receiving $4,854.50; Nebraska, with 11, receiving $3,918.50. The Board has had pensioners in 42 states, the District of Columbia and the Hawaiian Islands.

These figures as compared with the former biennium in the number of pensioners, or families, show an increase from 240 to 305, an addition of 65 names to the roll of honor. This increase has been in spite of the fact that a large number of those who were on the roll two years ago, have passed on to their Heavenly Home. The amount paid to pensioners is $81,783.83, as against $64,701.53 of the former biennium, an increase of $17,082.30.

The above facts indicate two things, first, the increasing interest of the denomination in the cause of Ministerial Relief, and second, the growing number of those who are entitled to and need the loving, generous, ministry of the churches, in the time of their infirmity and old age.

THE ANNUITY FUND FOR CONGREGATIONAL MINISTERS

This Fund, under the care of the same Board of Directors which administers the work of the Board of Relief, has now been established and doing business for three years and two months, the first certificate having been issued on the 7th of May, 1914. It seems well, therefore, in view of the brief period in which the Annuity Fund has been in operation, that the statement should cover the period from the beginning.

While the growth of the Fund, in members and receipts, has been slow, it has been sure. Over 400 certificates of membership have been issued, an increase, since the report two years ago, of nearly 150 members. The members have paid into the Fund a total of $77,514.94. This entire sum has been invested, the interest being added to the principal, so that the Membership Fund, less the few payments which it has been necessary to make to

those who have claims against the Fund because of disability or death, is held intact for the benefit of the members, as per the contract in their certificates.

The expense involved in the promotion of the Fund has been a charge upon the gifts of its friends, contributed for this purpose, and from the funds which have been provided by the churches. The Membership Fund stands today on the books, at $82,137.31.

Special donations and the net income from the invested Endowment Funds have been used for the beginning of a Reserve Fund, which now amounts to $2,239.60. The donations for the Permanent Fund were $27,474.79, making that Fund, with the Conditional Gifts and the income from the same, $2,525, a total of $29,999.79.

There has been received also from churches and individuals, for the establishment and maintenance of the Fund, including $6,223.00, specially designated for expenses, a total of $37,292.16. This makes a total of cash received since the inauguration of the Fund, of $151,668.86, to which should be added subscriptions obtained and not yet due, an amount sufficient to bring the total to about $246,000.

The investments of the Fund are in government and railroad bonds and approved mortgages. The annual liabilities against the Fund, at the present time, are much less than the interest on its assets. These assets are growing all the while.

REPORT OF FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

In behalf of the Federal Council and its Executive Committee, we hereby convey the six volumes constituting the Quadrennial reports of the Council, designated "Library of Christian Co-operation," for the consideration of the constituent bodies. We also convey the Federal Council Year Book for 1917, containing full information regarding ecclesiastical bodies in the United States.

In order to facilitate the consideration of these voluminous reports, we deem it advisable to summarize the present activities of the Council, as authorized by the Third Quadrennial Meeting at St. Louis, in December, 1916.

The meeting in St. Louis was attended by duly elected members from all the constituent bodies, received a report of the Committee of Fifteen, making comprehensive recommendations as to matters of policy, received full reports of all the various Commissions and Committees, and after careful consideration by the Business Committee, took action determining the work of the Council for the coming quadrennium.

Acting under these directions, we report the work of the Council now in progress as follows:

1. At its National Offices in New York, under the direction of the General Secretary, Executive and Field Secretaries and staff, the Council is engaged in the co-ordination of Christian forces in the interest of national and international Christian life. A Publication and Printing Department of considerable magnitude is maintained with adequate machinery for reaching the churches and for the publication of volumes and pamphlets.

A Religious Publicity Bureau is now being developed.

The Council has local correspondents in every city of the United States and has foreign correspondents connected with the Protestant churches of all the countries of the world.

In addition to the meetings of its own Committees and Commissions, the Council calls frequent representative conferences upon matters of common interest to all the churches.

The National Offices maintain a staff of about forty persons engaged in this united work.

2. At the office in Washington, D. C., affairs of national religious concern are considered by a special Committee and an Associate Secretary, the work including such matters as chaplains in the Army and Navy, the development of the religious welfare of the Army and Navy, the religious census, the special work in the interest of the colored churches, and missionary affairs of national and international concern.

3. The Commission on Inter-Church Federations is constantly engaged in the organization of local federations of churches and enlists the cooperation of the several denominational and interdenominational organizations in this interest. A most important congress on " The Purpose and Methods of Inter-Church Federations " will be held at Pittsburgh, Pennsylvania, October 1–4, 1917.

4. The Home Missions Council is a cooperating body and brings together the Home Mission Boards of the denominations in the interest of the effective distribution of Christian forces in Home Mission fields.

The Commission on Church and Country Life is furthering this great interest by securing cooperation between rural churches. It is now making State surveys.

5. A Committee on Foreign Missions supplements the work of the Foreign Mission Boards in encouraging cooperation in all the various phases of foreign mission work.

6. The Commission on Evangelism, uniting the evangelistic committees of the various denominations, is endeavoring to bring about an adjustment of this important work so as to serve more fully, effectively and permanently the interests of the churches by stimulating pastoral evangelism and through simultaneous and continuous evangelistic movements.

7. The Commission on Church and Social Service expresses the Christian view of social questions, co-ordinates the social service agencies of the denominations, holds religious labor mass meetings, is prosecuting a campaign for the conservation of human life, a temperance fellowship movement among

workingmen, and a nation-wide campaign for one day's rest in seven for industrial workers. The Commission is undertaking work in the interest of the moral and spiritual welfare of the Army and Navy and is also giving appropriate cooperation in the humanitarian work of the American Red Cross.

8. The Commission on International Justice and Goodwill is conducting an educative campaign through text-books and lesson courses and other literature in churches, Sunday schools, men's classes and groups, and through cooperation with the World Alliance for Promoting International Friendship through the Churches, is in relations with the Protestant churches of the various countries in Europe.

A Commission on Relations with the Orient is engaged in furthering goodwill in this important part of the world and is endeavoring to secure the adjustment of our relations upon the basis of justice and goodwill.

9. The Commission on Christian Education secures the cooperation of the Sunday school Boards and the Boards of Education of the denominations in a united program with common literature. Special attention is being given to the problem of religious education in connection with the public school curricula. A text-book and two series of lessons on international peace and an important volume on the entire question of religious education are being circulated.

10. The Commission on Temperance has joined forces with the historic National Temperance Society, is publishing four temperance papers, one for adults, two for children and one for workingmen, and is engaged in a nation-wide educational campaign, for which it is securing the cooperation of the church forces.

11. Committees have been appointed to survey, report and present recommendations on such important matters of national concern as Family Life and Religious Rest Day.

12. The Nation-wide War Relief Movement, in which several of the leading organizations have cooperated, is being continued among the churches and communities. Large sums of money are being secured and the Council is carrying on this work without any cost for overhead administrative expenses.

13. The General Secretary is securing financial assistance for the stricken churches and missions in Europe and Asia, more especially for the Belgian missions and the Huguenot churches in France.

For particular needs as they appear, special movements are being promoted or carried on from time to time, such as the Committee on Ministerial Relief, the Quadri-Centennial of the Reformation, the American Huguenot Committee, the Committee on Christian Work in the Canal Zone, the Ministers' Institutes for Colored Ministers, the Annual Week of Prayer, and many similar movements uniting all the churches in great causes and upon common tasks. A special day of prayer was invited February 18, which was widely observed. A call to prayer for the week preceding Easter was also issued, in which appropriate subjects for the week were suggested.

In behalf of the Board of Finance, we should remind the constituent bodies that the work of the Council is in the interest of economy. Nearly all of these tasks would cost many times as much as they do if they were performed separately by the different denominations and would not be done so speedily, constantly and effectively.

The Administrative Committee of the Executive Committee has been enlarged and is more fully representative of the constituent denominations. It increasingly endeavors to keep informed fully as to the attitude of these denominations through constant consultation with their officially elected representatives.

In conveying the six volumes of Quadrennial Reports, attention should be called to the action of the meeting at St. Louis distinguishing between informational matter in such reports and the actions approved specifically by the Council or its Executive Committee. It is upon these actions that the approval of the constituent bodies is requested and it is only for these that the Council assumes responsibility.

The call for a broad conception of the mission of the Church was never so appealing — the need of a practicable program never more clear. The light of the Gospel is not dimmed in these vital days of the world's life, but the ways must be cleared for its radiation. Never again can the Gospel which

is for humanity be cloistered! The Church must meditate, reflect, pray, believe. It must also courageously and powerfully work in the name of Him who said "My Father worketh hitherto, and I work." It is the confident purpose of the Federal Council so to fill its place in the modern program as to conserve the best in every one of its constituent bodies, to express effectively the common convictions and aims of all, and, within the limitations of its constitution and authorization, to be in the highest sense a minister of the gospel in the name of the Churches and of their one Master, our Lord and Savior Jesus Christ.

Respectfully submitted,

FRANK MASON NORTH,
President

CHARLES S. MACFARLAND,
General Secretary

THE MODERATOR'S ADDRESS

HON. HENRY M. BEARDSLEY

TESTING THE GOSPEL IN THE TWENTIETH CENTURY

Today I lay down the duties of the office of Moderator, two years ago conferred upon me. I have fulfilled these duties as best I could, conscious of my lack, both of ability and opportunity. The gain has been most of all my own — a larger appreciation of the great history of our church, a broader conception of the things possible of accomplishment by it under better organization and united enthusiasm. You chose a layman two years ago for Moderator. I have wanted to contribute as I have been able to our common cause from the layman's standpoint. In this hour rendering the final service appertaining to this office, I trust I may be able to add somewhat to that contribution.

The gospel of Jesus of Nazareth has other values of which we need not now speak. In this hour we recognize it as containing the announcement of a program intended for this world — for the here and now — for this world in its social life, in its industrial life, in its commercial life, and in its international life.

That forerunner of the Great Teacher, John the Baptist, understood it so when they crowded around him and were anxious concerning the things they must do toward bringing in the better time. To the people who gathered he said, "Let him who has two coats give to him who has none"; to the tax gatherers he said, "Collect no more than is due"; and to the soldiers, "Do no violence to anyone; accuse no man falsely; be content with your wages."

The Great Teacher himself did not charge his followers to separate themselves from the world. There are ambitions and purposes bred of worldly conditions which are to be avoided; but every man who is His true disciple must be in the midst of the world's affairs; he must be a true soldier, not

a slacker. The yoke which is to be easy is not a paper affair which can be easily torn, but a burden-bearing, burden-lifting yoke, of strongest stuff, which shall fit so well on the shoulders of men as to make burden lifting a joy. The peace He gives is not the peace of a soul without a task, but the peace which comes to one who in the midst of all life's battle is conscious he is right and therefore secure as he toils.

He magnified the value of the individual man. According to his teaching everyone is known and of importance to the All-Father; each has his duty to fulfill; each a possible victory in his life. Institutions and conduct among men are to be such that a maximum of opportunity will come to each to be a full, true man.

The question is sometimes asked: "Can a man be a successful business man or professional man, a successful farmer or public official, and be a Christian?" An answer to this question does not meet the situation, for it separates the success in the affairs of life from Christian living. The true question to ask concerning a man is this: "Is he a Christian business or professional man?" The question is not whether he can in the midst of his business somehow remain a Christian, but rather is his business dealing in fact Christian? Is his business part of his life's program as a Christian man?

Again and again by precept and parable the Great Teacher emphasized the practical value of his teachings. In the picture He drew of the day of final judgment where men are called upon to give an account of their lives, he made it clear that the test is whether or not those who had need had been ministered unto.

Let us get a view of the matter in such large outline that the issue may be clearly seen and understood.

Over the fireplace in the living room of my home hangs a picture of the old Roman Forum. In the background I can see the way along which the great Roman generals led their triumphal processions as they returned victorious from their foreign wars with captives and spoils and a proud army. If we had lived in the days of Augustus and Tiberius, we would, I doubt not, have said that through such conquering hosts civilization was to be extended, uncultured people to be bound to the best of their time, and human progress made possible.

I doubt not vigorous men, strong men, commanding men, who by the power of intellect or great energy had won fortune or place, would have appealed to us as the type of men who would through all time dominate the world, and dominating the world would, even at the sacrifice and loss of others, have won glory and power and wealth for themselves, and we would have pointed all young men to the example of these as worthy of all their ambition.

Our Master lived in that day, a humble workman, at Nazareth of Galilee. From the top of the hill above his home he could have looked down on the great highway which led from the Mediterranean Sea up to Damascus; and looking, would have seen these Roman legions on their way to further the conquest of civilization. About him were the scenes of many of the great battles won by his own people, led by the heroes of earlier time, Gideon, and Balak, and the Maccabees. He saw more clearly than did any other the apparent victory of selfish ambitions. He distinguished the defenders of right-eousness from those selfishly ambitious. The program He laid down did not agree with the popular purposes and hopes of His time.

He taught that the humble in spirit, not the proud and selfishly great, should inherit the earth; that the peace makers, and not the war makers, were to be commended; that to win the great prize, the individual life must be wholly given, not to triumph, but to service; that every talent possessed of men is given for the use of their fellows; and that a practical solution of all the problems men meet in the world lies in being true to these, His teachings.

There was the issue clearly made; the centuries since have witnessed the trial of it; the present time, blood-stained and woful, is considering it.

That same old Roman empire, with its conquests and achievements, so gripped the imaginations of men that the church which the followers of the Master founded absorbed the ideals of the empire. It grew rich and great in temporal power. Kings and emperors bowed before the head of the organized church and did his bidding. It held the power of life and death, and assumed to hold the keys of heaven and hell. It followed not the teachings of the Master, refused to

obey the leadings of His program, and the Reformation came.

Charles V, the great emperor, was ruler of half the known world — Austria, Spain, The Netherlands, Naples and Sicily, the islands of the sea, the new lands in America. His empire was founded on the old ideals of the Roman times. With all the power of the organized state, with all the strength and coercive force of armies and navies, backed with the tortures of the Inquisition, he sought to rule the world. The day came when, his hand resting upon the shoulder of a young prince of the people, he resigned his empire unto the hands of his son Philip. Then the winds of the heaven came and dashed the Spanish Armada into pieces, and the great empire disintegrated. Louis XIV of France, clinging still to the old ideals, built up his empire with pomp and power, but in the end his time came to leave and he saw the outcome of things. On his deathbed he called for the dauphin, a beautiful child, five years of age, sole relic of all his legitimate line of France. "My child," said he to him, "you will soon be the king of a great realm. Try to preserve peace with your neighbors. I have been too fond of war. Do not imitate me in that."

In later days came Napoleon, who gathered about him his legions like the legions of Rome of old, who seemed to have the power to go where they willed, into the shadows of the pyramids, over the Alps into Italy, across Austria and Germany. But the day came when he was compelled to lay down his power, and a prisoner on the island, he walked alone and confessed that the empire he had founded could last but for a day, while the empire founded by the Great Teacher should endure through the centuries.

And through the centuries the teachings of the Master had not gone untried. The spirit of martyrdom and the evidence of the lives of the heroic souls who were willing to give self for their cause, beginning with that little band of disciples who had gathered about him, grew in the life of the world. When the church, powerful, rich and selfish, and full of temporal authority, seemed to have a grip upon the world which could not be loosened, out of the midst of the life of it came men — leaders who based their life and teachings upon the Master's ruling.

Luther translated the Bible into the common language of the people of Germany.

There in Venice, under the very shadow of the seat of the pomp and power of the established church, flourished a little republic, and there lived and wrought Paolo Sarpi, determined that the democratic ideals taught by the Master should not perish from the earth and following His precepts wholly in the giving of his life. They tried to assassinate him. In the evening, crossing the brook, not guarded, as was his wont, the assassin attacked him. Long afterward when his body was taken from its grave, preserved as it had been, there remained still the great gash on his throat where the attempt on his life had been made. He carried in his pocket a pellet of poison, fearing that if he were taken captive his will would not be able to stand against the torment to which he would be subjected. He died at last and his body was buried, and it was thought to raise in the public place in Venice a monument to his memory. That power against which he had battled sought to destroy his body, but it was hidden from the attempt. Then they gathered and burned his books, but the influence of his life went on. More than two and one-half centuries after his death the monument to his memory rose in Venice.

That young prince upon whose shoulder the hand of the great emperor, Charles V, rested as he abdicated the throne of his empire, was William of Orange, William the Silent, one of the nobility of his time. Educated at the court of Spain, with all the avenues open to him for promotion and power, he chose to give his life rather than to save it, to lose it that he might find it; and he led the people of The Netherlands, his own people, against the power of the great empire. The assassin's hand took his life at last there in the dark passageway. As he died his last words were concerning his people and their welfare. What nobler words could be spoken of any man than were concerning him in those last lines of John Lathrop Motley's great history, "The Rise of the Dutch Republic" — "As long as he lived he was the guiding star of a whole brave people, and when he died the little children cried in the streets."

There is not time to speak of those other great lives whose story comes to us as we think and speak concerning this

theme — of Hampden, to whom it would have mattered not much that he should pay the added ship tax demanded by the king, but to whom it would have mattered very much if he had not been willing to surrender his life to save a people from oppression; or of Washington, cultured, one of the richer men of his time, risking all with a struggling people, determined to win their independence from the hands of the monarch of a great empire; or of Lincoln, bowed under his great load, not mindful of self, saving a nation's life and liberating a race.

So the battle has gone on, and now in these last days in what great and evident way is the battle still waged!

We have felt in many large ways the influence of the teaching of the Great Master in our own time; in the building of institutions to care for the unfortunate, in the making of public playgrounds for the welfare of the people and the passing of laws for the relief of those who toil over-hours, in regulating the places of employment, and touching child labor and the rights of womanhood, and in that large way in which with generosity individual men and women have given to their time. Here springs up the great American Board of Commissioners for Foreign Missions, and into its service wealth is poured and as well the lives of brilliant, forceful men and women, through the decades; and likewise through these other of our great societies, among the black men of the South, and other alien races, and into the frontier. Into the very heart of our college life has come the great appeal — mark the Student Volunteer Movement, claiming the best brained, the strongest, the ablest young men and women, bringing them to the place where they have been willing to throw aside all ambitions and plans and give their lives in service to their time, even across the seas and in foreign lands. So the testing of the Master's teaching goes on.

But note this other phase of the time. Yonder across the sea rages the great conflict. Look at that for a moment. The German people had hoped after the victory over Napoleon for larger liberty. But always there dwelt in the minds of the rulers of the kingdom of Prussia the vision of the old Roman empire and its power; and still lived the faith, that through such power civilization could be advanced. In 1862 Bismarck

became the minister to the king of Prussia. He had been a representative of that kingdom at the court of Russia, and through his personal bearing had won favor with the Czar and his court. He had been a representative of his kingdom at the court of France; he knew Napoleon III intimately, dined with him, played cards with him, knew his ambitions and weaknesses. In his mind lay the vision, the old, old vision, of the conquest of the world through might. "Blood and iron," said he, "are necessary. We must put Germany in the saddle." He was not personally an unkind man, but lovable in his home, yet brave and fearless. The German parliament would not give him the money he wanted to train his army or authorize his program. He was probably one of the most unpopular men in his time among his own people, but he persevered. Having said that through blood and iron the way was to be made, the opportunity came. Schleswig and Holstein on the change in the ruling monarch in Denmark were absorbed in that kingdom. Uniting with Austria, Bismarck sent the Prussian army into the war against Denmark; and Schleswig and Holstein were divided and Austria given Holstein and Prussia, Schleswig.

The kingdoms and dukedoms of South Germany as yet were out of sympathy with Prussia, but Bismarck's program had been deliberately made. The controversy between Germany and Austria over the relationships between Schleswig and Holstein and the Prussian power brought on the war with Austria. Bismarck was ready with his army; the war was brief and Austria was conquered. Those in authority demanded that Austria should be punished and humiliated, but in Bismarck's program it was planned otherwise. Austria was to be ultimately part of the great central European monarchy which was to go out and dominate the world, a monarchy controlled through Prussia. So through this war Prussia forced into union with her the governments of South Germany.

Then came the war with France in 1870. Bismarck knew Napoleon III. The throne of Spain was vacant and a Hohenzollern (the ruling house of Prussia) was proposed for the Spanish throne. France rose in rebellion. Prussia abandoned the plan, but the minister of France in Prussia was told that

he must get from the Prussian king a pledge against any similar attempt in the future and an apology for the past. That minister followed the emperor into his gardens and into his palace, received from him the courteous but firm reply that the attempt had been withdrawn and that there was no purpose to renew it. The facts were put in Bismarck's hands; it was for him to make public what had taken place, and with deliberation he framed the narrative of the incident so that it read that an insult had been made by the king of Prussia to the French representative. France was in arms and the Franco-Prussian war was on. It did not last long, and France was humiliated, compelled to see the triumphant armies of Germany march through the streets of Paris. Not far from Paris, at Versailles, the king of Prussia was crowned Emperor of Germany, and France was compelled to pay her tribute of one billion dollars to Germany and give up Alsace and Lorraine.

And all the while the vision of the dominant empire which should have its place in the sun and rule the world grew on. The song "Deutschland Uber Alles" became to German leaders part of their religion.

These great movements crystalized themselves in the lives of individual men. We have noted the purposes of Bismarck. There was another man among the many whose life stands out boldly in this history. That man is Trietschke. His life seems so much like the life of a man of earlier time, Ignatius Loyola. We remember how he, born in the days of chivalry, was in his youth fired with the ambitions of knighthood. Crippled so that he could not enter the lists, he went to Rome, where he came penniless, but determined if he could not fight with sword and spear and battle axe, he would nevertheless fight to promote the greatness of the established church. There in Rome he formed the order of Jesuits that went out in that day all over the world into the courts and kingdoms and empires, among the dwellings of the poor, and the islands of the sea, and into the very frontier of civilization. Somewhat such is the story of the life of Trietschke. Filled in his early youth with the ambitions of the soldier, hoping to give his life to that ambitious calling, he was stricken with fever; and when he grew again into strength, sitting one

day in the back-yard of his home he saw a bird fly from the ground into the sky and he knew it was singing, but he heard it not. He became conscious then of the reason his mother had gone about with sad face — he was deaf. Then there came into his soul the ambition to use all the powers he had to cultivate into his people that great ambition for the promotion of which the army existed. He became a great student of German history. All the grandeur and pomp and power of the men of her earlier time he knew. He became a teacher in Germany's schools and universities, and great crowds of people came to hear him. The young men of the time hung upon the words that came from his lips. He taught them all that these German people were destined to be the great people of the earth. He believed it so. Through war, he taught, all the noblest in men is developed; that the nobler, finer virtues rose out of it; that in times of peace was disintegration and flabbiness in moral texture and living. "War," said he, "is an ordinance set by God." Bernardi was one of his pupils. He crystalized the teaching of his master in these words: "The state is the sole judge of the morality of its own action. It is in fact above morality, or, in other words, whatever is necessary is moral." The hope of the great empire and its dominant power in the world lay in the Hohenzollern family, rulers of Prussia. Bismarck and all these great German leaders have been sure of that.

It seemed to these rulers of this empire in these later days that the time had come to strike, the time to prove that the Man of Nazareth was wrong; that the war-makers and not the peace-makers should rule the earth; that high and mighty men of selfish and cruel valor should dominate, and not the meek; that life was to be won by conquest over all other lives and against all odds, and not by being given in service and sacrifice. So the last great test between the two great ideals of history is on. The outcome cannot be doubted.

A writer of these days has called attention to the fact that aeons ago there roamed in the great northwest of our country an animal, thirty-five feet long, sixteen feet high, who could destroy and devour all that came in its way, but that now its kind is gone; its bones are sometimes found in digging in the mountains; and peaceful sheep roam over these same plains

and mountainsides. So through all the centuries all the scorpions and cruel wild beasts have succeeded with all their ferocity in nothing except getting themselves exterminated; and said he, prophetically, "That prophet of the old day, who pictured the time when the lion and the lamb should lie down together, made only one mistake — there will be no lion there."

Now in these days must not the organized church be more certainly conscious of her own place of duty and opportunity? She must know of the great struggle and of the issue involved in it, and must have new confidence in her Great Teacher and in His program, and go out to strive for it. I heard, the other evening, a woman of ability and culture speak concerning the work of the Red Cross in these times, telling of an organization among women heading at the seat of war in France, issuing its call for help, which went out to all parts of the civilized world; and telling of the answer which came — how groups of women all over our own land at once set about to supply the pressing need. In the presence of such facts one has a vision of the days just ahead when no call can be made from any part of this earth for aid that it shall not find its answer elsewhere. The wonderful modern means of communication and the interchange of information all help to make the fulfillment of this vision possible.

We must also recognize that the organized church is not alone to keep to the part it has played in the past and hold its sympathies with these larger visions, but it must also answer the demand which is upon it to fulfill its mission in every community, everywhere. What is the field of the organized church? It is a great social organization in every community; it is the means of gathering together for social intercourse people who find nowhere else such opportunity under the leading and influence of the same high ideals and noble purposes; it is the great place of religious education in the Bible school and in the pulpit, educating the child life and the mature life, giving an education that could not otherwise be obtained; it is a great place for the development of the individual in his own relationships to time and to eternity; a place of direction of thought and of purpose and of strengthening of life's best ambitions. But it is something more than

all these. At the heart of the prayer which the Great Master taught lies the petition that the kingdom of heaven should come and dwell among men. He did not propose certainly that this should be an idle petition. There lies in it the promise that the thing is possible. It follows then that if this may come the church is the organized force to bring it to pass.

We all know the conditions which are to be met, how far in all our living we are yet from believing in and following the teachings of the Great Master. For gain and through indifference lives of young manhood and young womanhood are ruined; for gain in the great business world, individual lives are crushed and all opportunity for higher and better things blotted out.

What has the organized church to do with all these things? We have considered that. We have argued that its mission was to teach the gospel and to let these other temporal matters alone. I remember years ago having placed in my hands for examination an abstract of title of some farm lands lying in Vernon County, Missouri. In that abstract was a copy of a will made in the fall of 1860 by a good Presbyterian churchman. In it he left five thousand dollars to the trustees of the Little Blue meeting house, the sum to be put at interest and the income used to help pay the salary of a preacher at that church. The will provided that the man who was to be employed, however, must be one who did not preach the doctrine of the abolition of slavery, but who preached the gospel of Jesus Christ, and who let politics alone. Such has been largely the belief among men as to the place of the church. But in this instance the Civil War came on and the firing on Sumpter and the battles of the spring of 1861, and in June or July of that year the good Presbyterian brother wrote a codicil to his will and wiped out the limitation he had put on the use of this fund given to the trustees of the Little Blue meeting-house.

Again, as concerns the great question of the liquor traffic, we have heard in our own time and in our great gatherings the same argument; and men whom we honor and respect have advocated that the organized church should not propose and endorse legislation for the absolute prohibition of the liquor

traffic because this was a matter of state concern and not a matter for concern of the church.

But the great number of our church people have been of different judgment.

If the kingdom is to come these temporal conditions must be changed, and if the church is the agency for the bringing in of the kingdom, it must have a direct part along the line of certain clear-cut moral issues, although they work out in material things. It will not be enough that the church shall educate the individual that he may go out and be of value in organizing and carrying on the conflict in these lines; and such has come to be the judgment and such is the declaration of the leaders in our church life, and such has been the declaration of our own great council gatherings.

In 1908 at Philadelphia at the first gathering of the Federal Council of Protestant Churches a declaration of principles touching the relationship of the church to the great industrial problems of the time was made. At Boston in 1910 our National Council adopted this declaration as its own. We have in the years since proposed to develop this program in our church life. We cannot let this hour go without making reference to that program as one vital in the thought of this time. Our people have not yet all known that this declaration of principles has been made. They have not yet in very large measure undertaken to be loyal to this declaration. We have not yet been heroic enough to make the sacrifice it calls for or to do the deeds it demands.

This declaration as made by our National Council contains fourteen separate paragraphs. There is not time to do more than to refer to them. The first is: "To us it seems that the churches must stand for equal rights and complete justice for all men in all stations of life."

Well, we have been getting on some along the lines of the ideals taught us by the Master in these last days. We set out since this war began to raise our hundred millions for the Red Cross and raised much more. We started out to raise three million dollars for the use of the Young Men's Christian Association for their war work among the soldiers in camp and on the fronts and in the prisons, and we raised five million. We have been giving large sums in these days, calling for a

considerable amount of personal sacrifice. We have been willing to take much credit to ourselves for this, but this giving falls far short of fulfilling our first declaration. There is something that is beyond charity — that is justice. Never in the world will things be righted or the kingdom come if our industrial relationships are so planned and our living together in toil on such basis that we are unjust to one another. We can never make it right if some of us give out of our unjustly gotten profits in charity. The words of Amos at the feast in Samaria, the words of Isaiah to the people of his time who were unjust in their commercial dealings and in their industrial programs, apply yet to our times. I do not know along what lines we must go to establish the time when there is complete justice for all men in all stations of life, but I do know that we have declared that we believe in that and we have declared that the church must help to bring that about. In how many of our churches have we tried to find out what needs to be done in this direction? In how many have we departed from our own programs to take up the new program, or rather to add to them the new program — to take up the research that we may find what needs to be done and then heroically go about doing it? I suspect there are yet unnumbered men and women among us who find great satisfaction in the old condition of things, who are willing to accept what they get under present conditions, ease their consciences by giving even to the tenth part, and yet are not willing to go the whole way. Equal rights and complete justice for all men in all stations of life — that means of course men of all nations and men of all countries — are problems then as concern the black and the yellow man within our own borders which concern the people who have come to us from other lands. Justice must be dealt to them. And what we plan as a nation to do as we stand related to other nations is part of the same program. We may not be willing to take our place in the contest of the time between the Roman ideals and the ideals of the Man of Galilee, but our children will be, for the contest is inevitable; and if we are to have the glory which belongs to those who meet and solve the problem we must be at it now.

These pronouncements in the second place declare for the

right of all men to the opportunity for self-maintenance. That is, the church as an organized body is determined to do all that lies within its power to see that all men, and that means of course beginning with childhood, have opportunity for physical development and for mental development and for moral development.

What unrest there is in our own time. In my own city during these weeks there is a meeting of men who are employed in the raising of funds for the industrial contest. There is on the other side the formation of unions, the leaving of work, the suffering of the people.

Work was not given to man for punishment; that he should earn his living by the sweat of his brow is not a condemnation but an opportunity for finding of the way back to the best things. Always the higher is developed through the right use of the lower. The living tree finds its life in the dead inorganic earth and in the air and sunlight. It forms these things into the living organism. So it is through the meeting of the issues of life in toil that the soul has its growth and character is built. The farmer has the right to feel conscious not only that he is producing his crops and his herds and flocks that he may have profit out of them, but he has a right to the consciousness that in the doing of this he is helping to produce that for which the world has need, that it may be maintained. The merchant in his business has the right to the consciousness that he is not alone dealing in goods that he may get wealth from it, but that he is as well helping to contribute to mankind for their uses the things which they need. The physician has a right to think not only of the fees which come to him in his calling, but to live also in the consciousness of the fact that if he is true therein, he is helping to alleviate the suffering of men and prepare them for better living. And the lawyer has a right in his profession not only to the income of his calling, but to the consciousness that he is working out the means whereby justice is administered among men; it may be that the processes work imperfectly, but nevertheless that he is aiding in that regard.

There can be no right outcome so long as there is arming upon the one side and upon the other. The victory of either leads only to the oppression of the other. One does not hear

much in the plans and programs of the one side of the contest except declarations which concern their own rights and the things they will have. One does not hear very much said about the service to be rendered or the public to be blessed; one does not hear enough on the other side concerning how the great enterprises may be conducted so that out of it may come justice to all and the better living and the larger opportunity. There has been legislation about these things. There have been attempts by governments, state and national, to do something; but in how large a way have we in any of our churches considered this matter, and in how large a way have we united in our churches in any community to get things done? In what great way have we insisted that the solution of the problem is to be based upon the teachings of the Great Master? Until we have done these things we have been false to our declarations.

These declarations also pledge the church to stand for the abolition of child labor, for regulation of the conditions of toil for women, for the suppression of the sweating system, for the reduction of the hours of labor, for a living wage as a minimum in every industry, for the equitable division of the products of labor and for the abatement of poverty. These declarations should be placed in every one of our churches where they may meet the eyes of young and old alike as the Ten Commandments and the Beatitudes meet their eyes. We must be willing to give time and thought to the study of these questions. The great work world must understand that we have not idly repeated words, but that we mean all that we have said. I am not thinking merely of adding numbers to church rolls; I am not thinking of merely filling audience rooms and church building; I am thinking of the program announced that the kingdom is to be established, and I am interested that what we have said about that shall find its way into our living.

I have heard somewhere of the loss of a ship at sea. The life boats had been manned and the passengers had all left the ship. There was room in the life boats for only two men more. They called to the Captain and his mate to step in and save their lives; but they motioned to the men below them in rank — and they likewise to those of lesser rank than

they, until at last two of the humblest men of all stepped into the boat and were saved. What a loss, you say, that the Captain and his mate, these choicest men, should be lost and these men of lesser station saved! No, for these ranking men lost their lives to save them, and the record of their deed shall stand through all the years to help win the world to truly heroic living, which is after all the only valuable life.

THE STRATEGY OF THE CHURCH IN THE CRISIS OF THE WORLD

REV. CHARLES S. MILLS, D.D., MONTCLAIR, NEW JERSEY

What then shall one answer the messengers of the nation? That the Lord hath founded Zion, and in her shall the afflicted of his people take refuge.— Isaiah 14 : 32.

What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.— John 6 : 28, 29.

The early chapters of the prophecy of Isaiah read like a tract for our times. Then, as now, a mighty empire terrorized the world. To the lesser nations living under the menace of the black cloud of war, never knowing when it might break in destructive fury upon their heads, the prophet utters a series of oracles. These are gathered by the greatest of interpreters around three texts. Each is a picture. The first represents the peoples like the sea lashed by a furious tempest. The second depicts Zion as a rock unmoved amidst the storm and on the rock a beacon light, while in the third a new continent is marvelously rising out of the waters about the rock giving fresh foothold for despairing humanity.

If these words had been written for this hour, they could not more trenchantly suggest the strategy of the church for the crisis of today. They are a challenge to our faith — amid war-swept humanity the church a rock of refuge, bearing the light of the world, while around it emerges the new age of hope and faith, of liberty and love. The first essential of the strategy of the church is faith in its resources and confidence in its glorious commission to save the world.

How profoundly the desperate need reinforces the prophet's challenge! The world has seemed rich and self-sufficient. But in this golden age of the twentieth century, commanding vast new physical resources which by all human logic should add mightily to its power, it finds itself plunged in darkness and deluged in tears and blood. The world, the prosperous world, the proud world is seen to be what Jesus Christ tells us it is, a world in desperate need. Who doubts today that it needs to be saved?

How shall it be saved? Not by force. The law of the despot, that might makes right, in dimensions never seen before, has been weighed and found wanting. And political statecraft and all imaginable secret intrigue, with the assumption that the state is superior to the moral law, has been weighed and found wanting. And human absolutism, the blood of kings guarded as a precious treasure and their right to rule called divine, has been weighed and found wanting. And science, often exalted as supreme, has yielded itself as the ally of destruction and, in and of itself, has been weighed and found wanting. And international law, neutralizing a little kingdom lying between two great nations that forever it might be a bulwark against war, has been weighed and found wanting. And religion with a private mark upon it, domesticating God and in his name planning campaigns of cruelty, has been weighed and found wanting.

What must we do that we may work the works of God? Christ answers, "This is the work of God that ye believe on him whom he hath sent." That is, the crisis takes us back to restate for our faith the program of Jesus as the only adequate basis for the life of the world, and to note how these days of ours prove afresh that its postulates must be the foundation of the new age, since only in them may men live in freedom and in peace. The most effective strategy is to exalt them in their supreme significance. Let us, in brief terms, remind ourselves what they are as Christ wrote them in letters of light on the background of a world in need.

I. The Conception of the Character of God.

We accept "Mr. Britling's" conclusion, "Unless you find God and are found by God you begin at no beginning and you work to no end," and the later suggestion of Mr. Wells that the world moves toward a day when there shall be no kings, nor princes, but one great state and God over all. But we must take a long step beyond that. It is not enough to find someone whom we call God. We are compelled to ask, who is the God whom you have found? In the presence of a world torn and broken by powers that call themselves Christian, one must ask whether the conception of God has really been Christianized. As George Adam Smith points

out, "It is not safe for men to exalt a deity to the throne until they are certified of his character. The vision of mere power intoxicates and brutalizes, no less when it is hallowed by the name of religion, than when it is blindly interpreted as physical force. The chief thing for individuals, as for nations, is not to believe that God reigneth so much as to know what kind of God he is who reigneth."

And if we leap to the definition of God as love, it is pertinent in the present crisis to ask whether we have really understood what love is. Some seem to identify it with dove-like passiveness before the challenge of truth and honor; a meek submission to attack upon our freedom. But love of the good must be weak and insincere unless it carries with it hate of the evil. Such hatred is not devilish but divine. If a man loses capacity for righteous indignation he surrenders virile manhood. If God is incapable of wrath against evil he is unworthy of our worship. Retribution for defiance of love is indelibly imprinted on the moral law, on the constitution of man, on the history of the world, never more evident than in the chapter now being written.

The militarist who trusts in loveless force has snapped his finger at the benevolent philosopher who claims that love is the greatest thing in the world, but he forgets that force is never so powerful as when it is used by the hands of love, and if God is love, and in the end only that which is God-like can survive, then whatever is apart from love is doomed. Our God, the God who is love, is a consuming fire. Jesus himself blazes with wrath at the violations of love and invokes upon them the eternal flame. As that noble leader whom we all delight to honor here (Dr. Gladden), wrote in the day of his young manhood, so may each of us affirm, confident in the power of the God of love:

> "Fierce though the fiends may fight
> And long though the angels hide,
> I know that Truth and Right
> Have the universe on their side."

II. The Conception of the Nature of Man.

Through the centuries Christ has been trying to teach men that love, the only key to the divine character, is alone able

to unlock the door of the human soul and to reveal its priceless value. Wars to the death must continue until mankind are willing to accept that truth. But they have never accepted it. On a thousand fields men have been compelled to defend their birthright. And the fight must go on until, scourged by the failure to obey the teaching of Jesus, the nations learn that this age-long war against man's inalienable gift of freedom is utterly wrong and unite to end it.

Four-fifths of the world awakening to the fact that our boasted civilization has been only a thin veneer over murderous greed, that still the instinct of the beast rages in human nature, is now in arms to make liberty secure. We are determined that no longer shall the international highways be like the Jericho road, infested with robbers; that every nation, however small and weak, shall have the right to live its own life in peace. Heroic Belgium made that clear forever.

And if the world is made safe for the weaker nation, so shall it be made safe for the weaker man. Sociologists deplored the war as setting back their anticipated victories, but God is making the wrath of man to praise him. The man on horseback has been superseded. The common man is coming to his own. He is taken out of his obscurity and put, so to speak, in the centre of the universe. He is told that the issue depends on him. He is never going back again to his old life. He has a new sense of his stature. He is coming to a new day of liberty and power.

We often sing,

> "When wilt thou save the people?
> O God of mercy, when?
> Not kings and lords, but nations,
> Not thrones and crowns, but men!"

and we are living to see our question answered.

III. The Conception of the Goal of Humanity.

The world has thought of Christ's vision of the kingdom of light and of love as a counsel of perfection. But however the centuries may roll before that kingdom is fully realized, the spirit of it is dictating the covenants of the nations. Into the minds of men is creeping what Matheson calls "The

cosmopolitan consciousness of Jesus." Nearly twenty years ago he wrote, " The vision of the cross in high places had never yet been seen. Nowhere had an empire wakened to the conviction that it was a servant for the common weal. And Jesus said that without such a waking there could be nothing but national tribulations."

Even America needed to learn that sign of the Son of man. Up to this day priding herself upon her isolation, keeping it among her sacred words that she was not to participate in international alliances, she is now in that league which is seeking to bring on earth the larger brotherhood of nations. She can never go back into her condition of isolated neutrality even if she wished to do so, and she ought not if she could. The vision clears. We know more certainly than we ever knew before that every race has its contribution to make to the welfare of mankind. Underlying all the anguish of these days the man who believes in the kingdom is buoyed up as by a tidal wave of joy as he sees the signs of that coming kingdom.

" Watchman! What of the night?

* * * * * *

— Beyond the war-clouds and the reddened ways,
I see the Promise of the Coming Days!
I see His Sun arise, new-charged with grace
Earth's tears to dry and all her woes efface!
Christ lives! Christ loves! Christ rules!
No more shall Might,
Though leagued with all the Forces of the Night,
Ride over Right. No more shall Wrong
The world's gross agonies prolong.
Who waits His Time shall surely see
The triumph of His Constancy;
When, without let, or bar, or stay,
The coming of His Perfect Day
Shall sweep the Powers of Night away; —
And Faith, replumed for nobler flight,
And Hope, aglow with radiance bright,
And Love, in loveliness bedight,
SHALL GREET THE MORNING LIGHT!"

But in giving herself to the exaltation of these postulates of Jesus, what should be the spirit and method of the church in this present crisis?

Let the Church Search Her Own Soul in Penitence and Confession.

We who are here gathered love the church beyond all words. Our hope and faith have come to us out of the fountains of her life. It is in love that we bid her search her heart. In that spirit we ask, how far the dullness of the world in comprehending God, revealed in Christ, is due to the dimness of her vision of him? If she had given of her men and means for the promotion of the program of her Master any considerable proportion of what she is now giving for the war, would not these present bitter losses have been prevented? The serious matter, as Oldham puts it, " Is not that the state of the world has proved to be so bad, but that the Christian witness has been so feeble."

Why is it that so often the church has impressed men as being " unlike Christ "? Is it wholly because their eyesight has not been clear? Has she borne witness in her own inner life in an adequate degree to the glorious terms now written on our national banner, liberty and justice and democracy? Has she ever allowed the custom of the world to limit the freedom of her speech? Has she ever so exalted the traditions of the past that they have shut out the sunlight of the greater day? Has democracy ruled her polity and her practice? Has she carried over into her fellowship the social distinctions of the outer world so that in her sanctuary the poor man felt his poverty, and special privilege was accorded the man with the gold ring and the fine clothing? Has she courted alliances with any power tainted with the law that might makes right? Has she been complacent over the fact that there are submarines in the ocean of trade sinking innocent craft without warning and Zeppelins in the realm of high finance dropping bombs upon unsuspecting women and children? Has it been possible for men indifferent to social obligations to listen to her message and hear nothing which stung the slumbering conscience into life?

In the present exposure of human " frightfulness " the main thing is not the sinner but the sin. Is the rest of the world exempt from the evil which has brought forth such bitter fruits? As Tagore puts it,

"Whom do you blame, brothers? Bow your heads down!
The sin has been yours and ours.
The heat growing in the heart of God for ages —
The cowardice of the weak, the arrogance of the strong,
the greed of fat prosperity, the rancour of the deprived,
pride of race, and insult to man —
Has burst God's peace, raging in storm."

Let the Church Throw Her Power into the Holy Cause now at Stake.

Let her thank God that she has lived to see the day when the President of the United States "dipped his pen in the sunlight" and while the world rang with a new note of freedom applied to our country the Christian principle, "None of us liveth to himself," and sent her forth to forget herself in order to save the world.

Let her realize that the standard of America is baptized in the spirit of the program of Jesus. "We have no selfish ends to serve; we desire no conquest. We seek no indemnities for the sacrifices we shall freely make. We shall be satisfied when the rights of mankind have been made as secure as the faith and freedom of the nations can make them."

Let her send her sons — pure-souled, high-minded, trained from earliest childhood in the Christian conception of God and of man, where such men count for most. We have shivered with horror over the temptations of the troops. And well we may. We have called on the church to make sure that their souls had as great care as their bodies, and God help us to follow up that call incessantly; but we ought to add, in no less earnest terms, confidence in these boys, blood of our blood, bone of our bone, who, clad in the armor of God, will go through the war, unscathed by these assaults of the devil. Christ has no nobler soldiers in all the far-flung battle-line of the Kingdom. As Nehemiah Boynton, par excellence a man among men, wrote me the other day from his khaki tent at Fort Hamilton, "I thought I knew men, but I am learning new lessons every day." From the nearly fourscore who have gone out from our own fellowship in Montclair, I am getting such words of Christian hope and faith as I have never had in greater degree from any other source. They form a fresh chapter in Christian evidences. Thank God we may send

such men to the front to carry by their lives the message of their Lord.

Let the church magnify to the last degree the ministry of comfort for those at home. Let her make herself more than ever " the house by the side of the road " where abide those who seek by all friendly offices to help one another and the world. As in the elder days one pursued by the enemy could flee to the altar from which the pursuer dared not tear him, so in these days let troubled hearts find the house of prayer the refuge from their fears; there let brave souls renew their courage so that passing through the valley of bitterness they find it transformed into a place of over-flowing springs.

Again let the voice of the church be heard in holding our country and her allies to the noble idealism which they have taken as their objective. Let us remind ourselves that often we have failed to understand how much these ideals demand of us and make sure that with an open mind we go forward under the larger heavens that are so soon to arch over our heads and that we are ready to make those new definitions of liberty and justice and democracy which that wide horizon will compel.

Let the church earnestly maintain the ideals of the civic and social life while the stress of war conditions tempts men to abate their loyalty and minimize the result. For example, in the name of our great war philanthropies there have been given in succession over our country certain Sunday athletic exhibits tending to break down the Christian observance of the Lord's Day. Under the impulse to help a noble cause the announcement of such an exhibition was made for last Sunday in my own city, covering the entire day and without thought of its deeper implication. The instant protest by the ministers was met by the assurance that the program would be carried out, but when prompt and vigorous action, couched in courteous terms, was taken by the churches and it was realized how deeply the Christian people of the community were grieved, the appointment was cancelled. Let the church be alert, not in puritanical narrow-mindedness but with Christian vision, lest we find ourselves at the war's end with our ideals shattered and the foundations of our Christian civilization undermined.

And again let the church take the lead in preparing the way

for the peace of forgiveness. We feel, and justly, that unmeasured wrongs have been done us. How shall we treat them in the hour of victory? Are we to keep the blood-lust of the old Indian tribes or the vengeful spirit of the feuds of the Kentucky Mountains? Let us remember the word, "Vengeance belongeth unto me, I will recompense, saith the Lord." Just as I was leaving home — following a notable gathering of our women, where I had been speaking briefly — a member of the church, American born but of German parentage, came to my office with the tears streaming down her face to wring my hand and speak a word from the depths of her soul. While her frame shook with her sobs, she said: "I was born here, but I am deeply attached to the home of my people. Germany has had everything, but she is not the land my father and my mother loved. She has been untrue to her trust, but the dross will be burned away and the pure gold will remain." We share her faith and therefore, as the awfulness of the war burns its way the further into our consciousness, we sturdily refuse to adopt the evil methods of our foe, to answer hate with hate, to call for reprisals visiting like with like, that when, at last, the Council Board shall meet to negotiate peace, Christ shall preside there. Only so can the wounds be healed.

Let the Church Make Sure that Her Message Rings with Reality.

The greatest power of Christianity is that it is true. It conforms to the facts. If it ever seems to be remote, it is because its essence has not been made manifest, or has been misunderstood. We are told that the church often stands between the man and the Master. Is it true? We were told a generation ago by Carlyle that though the speaking man had no one to compare with him in influence, he had wandered terribly from the point and needed to take the old spectacles off his nose and discover what the real Satan and soul-devouring, world-devouring devil now is. This world crisis strips away unreality, lays bare the unsatisfying nature of any religion which you need to go to the temple to find; calls men to make all outward religious expression measure up to the quality of what "A Student in Arms" calls the "inarticulate religion" of service and sacrifice.

Let me put this in the concrete. Our soprano soloist, a noble-hearted woman with the power to sway great assemblies by the gift of her song, went across the sea this summer to minister by her gift among the troops. We see her one Sunday in a large convalescent camp in England. A chaplain is coming for a service. The men dread it for they feel his message lacks reality to them. One of them boasts that he has become an atheist. The chaplain comes, delivers his pitiful word, which only serves to arouse the antagonism of the men. When he has gone, they crowd around her asking her to sing to them some of the dear old hymns; and so she sings. She had, I think, never spoken a word in public before, but suddenly she finds herself, without premeditation, ceasing her songs and beginning to talk of the Christian life, saying, "I know nothing of the technique of theology; there are many things about religion of which I am ignorant and of which it would be well if I had knowledge, but of one thing I am sure, the heart of Christian faith is true; no man can lead the right life without a great example. If you can tell me of any one more worthy to follow than Jesus Christ I will follow him. He came to live for you in the very spirit in which you seek to live for one another and your country." She ends her simple words amid deep feeling and then asks, "Shall I sing again?" When the man who had boasted he was an atheist looked up with tears in his eyes, saying: "Sing, 'Nearer my God to Thee.'" The real word found his heart. And as they sang, she afterwards wrote, "I think we felt there was Someone else with us."

O brethren, does our word ring with the reality of the living Christ? Does any one lose the way to him in the elaboration of our creeds or the conventionality of our services? Do we make it clear that our religion is not a thing of words but of personal faith in him, friendship with him, the holy purpose to grow in his likeness, to reincarnate his spirit and to bring on his Kingdom?

"Not what but WHOM I do believe,

. . . . . .

Not what but WHOM!
For Christ is more than all the creeds,
And his full life of gentle deeds
Shall all the creeds outlive.

. . . . . .

Not what I do believe,
BUT WHOM!
Not what,
But WHOM!"

Let the Church Lead the World to Think in the Terms of Humanity.

Men have been thinking in the terms of the nation. Now they are coming to see the truth, "above all nations is humanity," and they are trying to use a new faculty, the international mind. But they need to be educated before they can accept for themselves the words of Edith Cavell as she went to her martyrdom, "I see now that patriotism is not enough; I must die without hatred or bitterness toward any one."

What a field for the church! Its missions have taught it the alphabet of the new language. They are truly called a "campaign for international good will." Their value in disarming national prejudice, avoiding international complications, weaving international friendships is simply beyond estimate. Their volume must be made more ample that we may lead the nations in that knowledge of one another, that love for one another which shall prepare the way for the new age.

But if the church is to ask the world to cultivate the international mind let us beware lest men point at her the finger of scorn and say, "Physician heal thyself! Make your religion large enough to bear witness to your exhortation. Think no longer in terms of sect but of the kingdom." The world rings with a new sense of international federation. We are making leagues that bind the nations heart to heart for the end of war and the enforcement of peace. Men of widely variant races are drawn together by mighty cords and forget differences in union for a great common end. Shall the church lag behind? Shall not the mighty objective silence the quibble over minor differences?

Further, as we are saying that each nation must be allowed to live its own life, not only for its own sake, but for what it has to bring to the life of humanity — so may we understand that Christian unity is to come, as was said long ago,

by "the principle of comprehension rather than that of compromise, or exclusion, or absorption." Let us ask, with Huntington, of the various families of the faith, not "of how much are you willing to bereave yourselves for harmony's sake, but of how much stand you possessed which you consider worth contributing to the common fund?"

Let the Church Live in the Spirit of the Cross.

We have called the day of the early Christian church the great age of the martyrs. But it is now superseded. The world is ringing today as it never rang before with their challenge. Never did humanity seem so divine. Men and women who had been content to squeeze the juice out of life for their own delectation, have given themselves to save the world.

Coningsby Dawson writes from the front, "Men wear the crown of thorns as though it were a cap-and-bells." Hankey cries, "I have seen with the eyes of God. I have seen the vanity of the temporal, and the glory of the eternal; I have despised comfort and honored pain; I have understood the victory of the cross. O death, where is thy sting?" Alan Seeger, that royal young American enrolled in the foreign legion at the first onset of the war, writes,

> "I have a rendezvous with death
> On some scarred slope of battered hill
> . . . . . .
> And I to my pledged word am true
> I shall not fail that rendezvous."

Can the church lead an age of martyrs? She can if the spirit of the cross rules her life. She will not, she cannot, fail. Yonder from massacred Armenia comes a witness. Look into her face and sit at her feet and believe the world is full of such as she. She is the daughter of a minister, highly respected in her town. The Turks have tried every means their ingenuity could devise to persuade her to become a Moslem. Her husband is dead, her children scattered, one little boy alone remains. They threaten to take him from her, taunting her, "You will become a Moslem now. You will not leave this fine little boy." When this martyr of today taking her

son by the hand replied, "I love my child, but I love Christ more. I give him not to you but to God."

How near that is! It is not in Turkey only. It is here. How many a mother has bidden her son farewell, as he sets his face toward perils which no man can measure, repeating in her heart, "I love my son, but I may not keep him for myself; I give him to God for the world's sake and for Christ's sake."

How shall we best celebrate the Pilgrim Tercentenary? By heeding the call of the blood. We have been rereading the story of our origin. How near to us seem the days of Scrooby and Leyden and Plymouth! We see the Pilgrim leaving home and fatherland to make his way to the untamed wilderness, challenging us to be true to our heritage and play the man. As he crossed the sea that he might have the freedom of his faith, so he calls us once more to cross the sea, more deadly in its peril than when the little *Mayflower* was buffeted by the storm, that in that far land where the battle rages we may strike a blow with all our power to save the gift of freedom, and that he may not have died in vain.

As we hear his challenge we reply:

"God, who gavest men eyes
To see a dream;
God, who gavest men heart
To follow the Gleam;
God, who gavest men stars
To find heaven by;
God, who madest men glad
At need to die;
Lord, from the hills again
We hear thy drum!
God, who lovest free men,
God, who lovest free men,
God, who lovest free men,
Lead on! We come."

EXTRACTS FROM ADDRESSES

Since it is impossible to print in full all the addresses delivered at the Council, to say nothing of those given at meetings of the Boards, the editors have included the entire text of none save the Council sermon and the address of the retiring Moderator. The following extracts are from addresses given at the Council in order to preserve some of the more significant utterances and especially with the hope that these may be useful both for reference and for quotation in public address. Needless to say the amount quoted from one address or another implies no estimate of its relative importance but is related either to the nature of the theme, the readiness with which the treatment yields to quotation, or both.

PILGRIM UTTERANCES IN THEIR PRESENT DAY APPLICATION

Progress and Permanence

BY REV. ROBERT E. BROWN

The consciousness of change is an outstanding and often a distressing feature of the religious experience of the present time.

Side by side with the sense of change there is that primitive and profound conviction that "God's in His heaven" — "He is the same, yesterday, today and forever." Man's conception of Him may change with every generation, He abideth substantially the same.

The superficial critic of the new order is all too apt lightly to overlook this conviction of permanence that of necessity must exist or else man would cease to worship and the church would be compelled to close its doors. Both faith and reason demand an element of stability, and without it no system of theology could more than momentarily survive.

It is true that less is said today of salvation as a gift purchased by the blood of Jesus than was said in previous generations, not because that conception has no truth, but because it is only one side of the Gospel and can be easily over-emphasized. . . . We are saved not simply by watching and extolling his sacrificial life but by a life of active self-giving on our part inspired by his example.

We hear in our time very little bald assertion concerning the absolute and literal inspiration of the Scriptures, nevertheless the Bible is printed more extensively, read more widely and appreciated more genuinely as to its literary, ethical and ideal qualities than ever before.

If less is said today of occasional miracle than formerly, more is said of the laws of God discoverable in nature, in the body and in the soul, which we

defy at our peril, and which we may use for the advance of industry, health and idealism.

Change is not annihilation. . . . Change is the order of the universe.

There is a sense in which even truth changes. Not only does our knowledge of truth change from age to age as investigations are pushed into fields hitherto unexplored, but truth itself grows. Truth is not as large today as it will be tomorrow for tomorrow's experience has not arrived. . . . Whatever definition of truth we finally accept it must be one that will take into consideration that truth includes the totality of experience and that experience is cumulative.

Through deep and thoroughgoing changes progress in thought, character and religion is attained. We must accept it as God's ordained method in leading us to fuller truth and richer experience.

We have advocated change because we have been compelled by the evidence produced to make a readjustment which should be more in line with facts. . . . We commit a serious historical error when we forget that this inward compulsion has been operative in the field of theology even from the first.

We cannot do our age a greater injustice than to assert that it has been carried off its feet by a passion for change and that it has lost all contact with the permanent elements of the Christian faith. Change cannot eliminate God, nor destroy the essential Gospel picture of Jesus. Change cannot dispel the conviction that the moral conscience is a voice out of the eternal.

God's word is more than the Bible, it is more than the revelation that came through the Son of Man, it is the total revelation that God has made and is making in nature, history, society and the human soul.

Our theology is never absolute, it is always provisional. . . . We have now had a generation of theological upheaval in which change has been emphasized to an extreme degree. We can also delineate certain great fundamental principles upon which we can erect the theology for the generation to come.

These outstanding principles are as follows:

The Primacy of Experience
The Rights of Reason
The Consistency of Nature
The Unity of History
The Universality of Religion
The Progressiveness of Revelation
The Authority of Conscience
The Test of Actual Life
The Limitations of Knowledge
The Necessity of Faith
The Value of Personality
The Legitimacy of Hope

We Ought to Defend our Lawful Possessions if We Are Able

BY REV. FRANK L. MOORE

In its common acceptance Puritanism implies orthodoxy, conventionality, asceticism, but a just estimate shows that the real Puritan was a revolutionary of the most radical type. Says an acute social observer, "Of all extremists of various types with whom I am acquainted, there is not one

who lives in antagonism to his conventional contemporaries on so many points as did the Puritan of his day."

When the arm of unjust authority began to reach across the sea, he calmly formulates the statement, "We ought to defend our lawful possessions if we are able."

That their lawful possessions were worth fighting for was their great affirmation and their great contribution to the cause of liberty throughout the world.

If we train our children to take orders, to do things simply because they are told to, and fail to give them confidence to act and think for themselves, we are putting an almost insurmountable obstacle in the way of overcoming the present defects of our system and of establishing the truth of democratic ideals.

To stifle speech is to tie down the safety valve. Nothing gives greater concern in a democracy than the refusal of citizens to discuss the great questions of the day.

The system that permits a company to not only own all the tools of industry but also the land, homes, public buildings — everything — has within itself the elements of its own destruction.

The Right Hand of Fellowship

BY REV. EDWIN H. BYINGTON

In all our faith and forms it would be difficult to find a phrase more peculiarly our own than the RIGHT HAND OF FELLOWSHIP. . . . The Roman hierarchy does not offer it to the novitiate. Episcopacy has not embodied it in its ritual. The Methodists, the Presbyterians, the Baptists and others do extend a welcome, but the Right Hand of Fellowship, as we use it, has no abiding place in their forms. Its appearance on a program stamps the occasion as Congregational.

In 1669, Morton, describing the induction of the first pastor and teacher into their offices in the Salem church in 1629, says that Governor Bradford and others from Plymouth, who intended to be present, "coming by sea were hindered by cross winds that they could not be there at the beginning of the day; but they came into the assembly afterward and gave them the right hand of fellowship."

This expression has attained such distinction, not by chance, but because it rings so true to our nature. . . . What we really are is a Christian Fellowship.

Friendliness is good but fellowship is much more. . . . Friendliness cheers, encourages, may even inspire, but it stops short of real cooperation and achievement. The nature of fellowship, on the other hand, is to move on into cooperation for the attainment of the supreme end in view.

The present marked tendency in Congregationalism to coordinate our varied interests is not imperiling our Fellowship, but is its natural development. . . . There is no need of being fearful lest fellowship on being organized will be transmuted into authority. The barberry hedge may accomplish the results for which a barbed-wire fence exists but that does not make it a barbed-wire fence. . . . Let us cease being afraid of ourselves and of that name which is our birth-right! Let us call ourselves THE CONGREGATIONAL FELLOWSHIP and dare to be all that a Fellowship should be.

The Foundation of Authority is Laid in the Free Consent of the People

BY REV. DAN F. BRADLEY

Dignified, nervous, vigorous in speech and action — with a tremendous personal force, well controlled — Thomas Hooker of Hartford is a full-sized saint in our Congregational calendar.

To establish the town of Hartford was a sufficient distinction for one man in one lifetime. But to establish permanently a tradition and organization of freedom in a great Commonwealth was a still greater distinction. And finally to utter boldly the doctrine that "the foundation of all authority is laid in the free consent of the people" — and to get that idea so moving in the minds of men that all democracies since his time have depended upon that dictum for their justification, is the greatest distinction of all.

Hooker did not fully understand the implications of his doctrine, nor did he or his successors ever carry out to the logical conclusion this pregnant principle.

Hooker's maxim ought to be interpreted as meaning that while in your own conduct you follow the voice of conscience, in prescribing and limiting the conduct of *other* people in the mass, you must have the consent of these people themselves. . . . Democracy can never properly limit the freedom of the individual except as that freedom encroaches upon the happiness of the whole group.

Our brave boys on land and sea are going to help rebuke the rape of Belgium, and we must see this war through, but shall we have democracy here? Will we be able to think freely and speak freely again? Will it still be necessary for us to draft our men to garrison the conquered lands of Europe, which Theodore Roosevelt has already divided? Will big business now governing us and levying taxes by high prices upon us let go of our throats then?

THE CHURCH AND THE COLLEGE: HOW CAN THEY KEEP TOGETHER?

The General Situation as to Higher Education under Denominational Auspices

BY REV. ROBERT L. KELLY

The denominational college now can make the best case in its history.

A fundamental element of strength in the denominational college is its age. It has been almost three centuries since the first denominational college was founded. During that time it has made a place for itself in the affections of the people.

The state institutions have had a broadening effect on denominational education. The colleges have become stronger as they become less narrow. They have given up their sectarianism and have become Christian.

The churches now have three quarters of a billion invested in their institutions of higher learning.

Within the past four years the total increase in endowments of our colleges has been almost thirty millions per year.

A surprisingly large proportion of the students in any institution (about 50 per cent.) come from within fifty miles of the institution. The day of heavy migration towards the east, unaccompanied by a counter-migration toward the west is forever past.

The development of the American high school within the past few decades is one of the wonders of the world of education. . . . While the population and school enrolment has each doubled in thirty-five years, high school enrolment has increased twelve times, and colleges and universities have grown about 300 per cent. each.

Denominational education now has its greatest opportunity. The most stupendous task of all times calls to men with the highest equipment. . . . It is for the Christian college to prepare these leaders for the new era.

The Church and the University

BY REV. LLOYD C. DOUGLAS

Any church that goes on record by word and deed as sympathizing with the general aims of modern scientific truth-seekers can secure as large results here in relation to the amount of energy invested as are to be expected of religious work in any community.

Students and faculty people in state universities are becoming more friendly to organized religious efforts, not because they have changed their state of mind, but because the churches have demonstrated their willingness to adapt their processes to fit modern need.

Students should not be pauperized in their religious life by being regaled constantly with brilliant sermons and religious addresses by celebrated speakers, nor fed up, in their student life, on a homiletic diet which cannot be offered later in their experience.

The problem of the readjustment of the student when he leaves the university to go out into business life in the normal community is often more serious than the problem of his readjustment from the so-called unemancipated home church, to fit the church at the university.

The typical university student does not relish the idea of being regarded subnormal, supernormal or abnormal. He wishes to be considered a part of human society in good and regular standing and asks no special privileges or extraordinary treatment.

The state universities are doing their full share in sending out young men and young women into professional religious work and fully equipping many others to serve intelligently as laymen.

From the Point of View of the College

BY REV. JAMES A. BLAISDELL

I believe that the Christian college exists as the instrument and servant of the church. . . . Our colleges are not merely educational institutions with which religious influences should be associated. I believe that they should be themselves the organized and evident expression of those influences. . . . This inevitably involved, as it seems to me, the policy that no man shall remain upon our faculties who is not spiritually wholesome and that those who are set in the most vital positions of the organization should be particularly men and women of Christian influence.

So far as I am aware, the church has pretty much given over its old co-operation with the Christian college in the prayerful recruiting of its best for the high calling of the Christian teacher.

Looked at thus a college is a very perilous place, particularly when we realize that it is set at the time in life when the conserving forces are at their lowest and the lust for freedom at its highest. Well, what can you do? The solemn thing is that you can do nothing infallibly. You know that the winds will bear some far. Pastors will say: "My boys were lost in the storm of college days." Nevertheless it is our faith that around and through all this period of storm and stress there can be created an environment which shall beat with the ingenuity and heart of a great Christian father. You can seek to make the college display the heart of the Divine Father.

In some such way I plead for a study, a real study of the service now being rendered by our colleges. May we not somehow gain the assurance that certain men of weight and universal confidence do know somewhat intimately and can speak advisedly regarding our denominational adventures in college work, and that in turn our colleges have thus some assurance of such a reasonable measure of wider insight and co-operation as the communion shall be pleased to afford?

I know the futility of multiplying machinery, but it is my judgment that some sort of a special Commission on College Education could render a most opportune and important service just at this time.

I believe in the possibility of societies of Christian scholars, munificently resourced and yet splendidly and loftily loyal, and I believe in them for the same reason that I believe in the possibility of a genuine Christian church holding command over vast resources. And I believe in each, because I believe in the possibility of an ultimate Christian society, privileged with — but uncorrupted by — the wealth of the globe. With such trusts is God pleased to honor us. With such responsibilities does He give us challenge!

THE EFFECTIVELY ORGANIZED CHURCH

The Use of the Parish House

BY REV. CHARLES E. MERRIAM

"The Use of the Parish House" means in general the distinction between a church which uses its property only for worship, religious education and an occasional social, and one which tries to be the church of the open door on seven days a week and enter as deeply as possible into the social, recreational, athletic and fellowship life of its people.

This is not anything revolutionary or radical, in fact, except for differing conditions, it is a return to older standards. . . . Our Puritan ancestors were more reverential than we, but they used their meeting houses for town hall, fort, school and storage place for powder and guns. . . . The pulpits in addition to exhorting the souls of men, tried to determine their politics, regulate their government and disseminate the knowledge of national and world affairs which is now received from papers and reviews.

Fortunately, worship, the one function retained in any adequate measure by most churches, is and must always remain the fundamental purpose of any worthy religious organization.

Another misfortune attending the pathway of the "worship-only church" is its almost utter failure to meet a great social hunger of most of our communities.

Unless a person has a very vital church consciousness, he will not feel a strong personal attachment to any church to which he is not bound by strong personal ties. . . . No church has properly gauged its own success by merely counting the members within its walls. To fully know where it stands it must also count the people within its district that never enter its door. That test will keep us all humble and will perhaps make us both willing and anxious to use all possible methods of appeal and approach.

Amusements are right or wrong according to their nature, not according to their location. Whatever may be legitimate amusement in a Christian home is not made illegitimate by being transferred to a Christian church.

Our greatest moral enthusiasms run along the lines of practical service to all kinds of need. It is the church that has furnished the motive and most of the money and workers of the various philanthropic agencies. . . . It is unfortunate, however, that in the minds of many people that connection is not clear and the practical results of worship are obscured.

The individual church under present conditions is not fitted to supplant or rival the specialized activities of most of these agencies of social service. The time is going to come, however, when we will have about a fifth as many churches, each of them about twenty times as strong, with denominational superfluities cast into that outer darkness where they belong. Then it will be possible to perform the Christian acts of mercy directly in the name of the church and in the name of its Master.

The Unified Type of Woman's Organization

BY MRS. CHARLES F. CHASE

When the history of Congregationalism is written, there will be no brighter pages than those devoted to the work of the women of our churches.

The great gift of our generation to the progress of mankind is organization.

Two of the watchwords of this genius of organization are cooperation and efficiency. These must become our watchwords in the work for our Lord. . . . We must go about our Father's business with consecrated ability and the businesslike methods learned in the exacting school of secular life.

In the average Congregational church the work of the women is divided into distinct and entirely separate organizations working for Home and Foreign Missions and Local or so-called Church Aid.

The first requirement of the new order of things shall be a closer cooperation among the various branches of the women's work.

The women of the church must be made to feel that they stand together as one body, united and strong, capable of doing their share in every form of service needed in the Kingdom.

We must safeguard the interests of the established work and must fully recognize that to the average woman the appeal of one field of labor will always be stronger than that of another. Each woman must be given the opportunity to devote the best of her energies to her chosen field while retaining a general interest in all.

We feel that the two types of organization presented in this paper are the best as yet known, elastic enough to meet varying conditions yet strong enough to overcome the weaknesses of our present system. These two types may be called the Division Plan and the Department Plan.

The Division Plan brings all the women of the church into one organization equipped with regular officers and an executive committee. This executive committee arranges the members of the organization into groups or divisions, each division with its own leader and assistant leader. The entire work of the church belonging to the women is then assigned, by weeks or months as may seem best to the different divisions, which thereby become responsible for all the united activities of the assigned period — the programs, the practical work, the social and the religious gatherings. . . . This form is especially well adapted to scattered country communities and to city churches which draw their congregations from distant parts of the city.

In the Department Plan we find the women all included in the general organization as in the previous plan. But a strong staff of officers is put in charge of each of the three great departments of the work, the home mission, the foreign mission and the local or church work. The Executive Committee is composed of the usual corps of officers and in addition the chairmen of these large departments.

It is most earnestly to be desired that if any membership fee is charged it shall be so small that no woman shall feel it impossible for her to become a member. Some societies consider the fact of church membership the only requirement for full membership in the woman's organization.

One of the greatest advantages of both these plans is the fact that they make it easier to select one day of the week as the woman's church day.

Both of these plans call for more women to hold office and carry responsibilities. Many women who will utterly refuse a prominent office will accept a position in a department or a division and gradually receive the training which will give her confidence to assume larger responsibilities later.

Where Have We Arrived in the Matter of Young People's Organizations?

BY REV. ERNEST BOURNER ALLEN

The situation with reference to the work of the Society and of our young people has been summarized by Dr. Herring. "About 3,200 Congregational churches last year reported young people's societies. They were of various kinds, not including organizations of boys nor intermediate and junior Christian Endeavor Societies. Their total membership was 134,000. These figures are larger than those of the years 1911–1914, and about the same as those of 1915. They are, however, distinctly *below* the figures of the early years of the present century. This fact, as well as the fundamental importance of the subject, ought to set us thinking."

In the 3,200 Congregational churches with some young people's organizations they are often left to their own devices. These, while not wicked, are sometimes unfruitful. The tragedy is that we have given them so little oversight and help. It is only a few years ago that the editor of a leading young people's paper sent out questions to over 1,800 representative pastors inquiring about young people's work. "What plan," he asked them,

" have you for directing and encouraging your society? " Out of nearly 1,700 replying, 243 had *some* plan and 1,420 had *no* plan. If this appalling and indicting proportion holds in all our young people's societies, then one-seventh have *some* sort of pastoral leadership while six-sevenths have *none*. What can we expect in lay service from the next generation if our church youth today are blindly beating their way in the dark to a social, educational and Christian program? We are not yet ready to criticize any *organization* when we have not yet set our hands to help.

In his classic monograph on " The Religious Education of the American Citizen," Dr. Peabody emphasizes three principles which must direct religious education. There must be reality, personality and democracy. By these tests Christian Endeavor is a noble instrument in the hands of intelligent and sympathetic agents. And if we take account of the three typical religious attitudes — impulsive, regulated or self-emancipating — which Coe discusses in his book on " The Psychology of Religion," we find the remarkable fruitfulness and history of Christian Endeavor is further vindicated by the religious psychology and philosophy of our day.

If we need " an organization of young people in every church — democratic in nature — which gives opportunity for self-expression — which is an organization fundamentally religious in nature — with a broad program of thought and effort — and possessing denominational loyalty and interdenominational vision," where can it more conveniently, consistently and fruitfully be found than in Christian Endeavor? Through it the fine program of the Tercentenary Commission can be utilized and made pregnant with power. Through it we can press the great moral reforms to which the church is committed. Through it we can cooperate in the cultural and personal evangelism which extend the kingdom.

FACTORS IN THE CREATION OF A CONGREGATIONALISM WITH A NATIONAL DISTRIBUTION, OUTLOOK AND INFLUENCE

Our Churches and Schools Among the White People of the South and Their Bearing upon the National Character of Congregationalism

BY REV. FRANK E. JENKINS

Congregationalism, in the opinion of the New England people of those early days, was especially adapted to a fine grade of intellect, character and spiritual attainment. It was just the thing for New Englanders but conditions beyond the Hudson were too woolly for its success. . . . So Congregationalists, in their conceited modesty, built two thousand Presbyterian churches.

Among the white people of the South there is an incomparable field for church distribution from a national outlook backed by national influence. . . . In the name of the most magnificent opportunity for helpful distribution in America, I summon you to a real national outlook and to the exertion of an influence that the South needs more than it does anything else in its ecclesiastical and spiritual life.

Four-fifths of the people of the South still live in the country. If we are to reach the masses in the South we must go to the country where they are.

There is a great and most important field for Congregationalism in the growing cities of the South. . . . Within ten years there will be a strong Congregational church in every considerable city of the South, and that not from a sectarian or denominational propaganda but from the awakening forces now surging through the intellectual and spiritual life of the South.

The South, although the poorest section in the nation in actual development today, is by far the richest in natural resources.

There is nothing in the nature of the South to compel Congregationalism longer to be provincial in distribution as well as in outlook and influence.

A new spirit has been born in Congregationalism. . . . It is looking forward to a new world and in it a new nationalism and in this a new Congregationalism that will not shun the effort to make democracy safe.

Social Convictions Among Congregationalists

BY REV. GEORGE L. CADY

Let no man think to understand Congregationalism who does not understand democracy. . . . Let no man dare to interpret Congregationalism who is not steeped in the spirit and message of democracy.

It is better for the people to make their own mistakes and pay the price of their own failures than to be ever so efficiently ruled by others who are irresponsible.

In the forefront we have stood resolutely for the separation of state and church but with equal insistence have we stood for the continuous impact of the church upon the state. . . . We believe that the pulpit is never so orthodox or so evangelical as when it is attempting to make a better world for the sons of God.

No duty devolves upon the modern church so great as to bend its energies to cleanse the high and low places of our democracy of those forces and powers which rob it of its fitness to displace the autocracies who have cursed the world too long. God said, "I am tired of kings," but not so tired as the world would be of a democracy dominated by grafters, demagogues, arrogant magnates and stupid walking delegates.

A democracy is not safe for the world which puts profits before human life and products before manhood and six per cent. before childhood.

Slowly and surely our faith in religious democracy and political democracy as the faith of tomorrow has brought us to believe in the inevitableness of *Industrial Democracy*, The goal is not only a church and a state but an industrial organization of the people, by the people and for the people. . . . The industrial struggle is, unconsciously perhaps, for a participation in the administration rather than in the profits of industry. The question is not to be settled by doling out an increase of wage here and there, now and then, for democracy demands not that a man shall have a full purse or a full stomach but that he shall have the possession and the mastery of himself.

Labor as a commodity spells anarchy — Labor as capital spells democracy.

THREE CENTURIES OF PILGRIM HISTORY

BY REV. WILLIAM E. BARTON

A distinquished teacher was accustomed to say to his students, "We cannot too often remind ourselves that there once lived such a man as Socrates." In every great gathering of American people assembled to consider the privileges and problems associated with their high heritage of spiritual and political freedom, some one should rise and say, "There once lived a company of men and women called the Pilgrims."

Democracy did not spring full-panoplied from the Puritan movement as Minerva leaped from the brain of Jove; it was an evolution. The Puritans could not afford to be theorists merely, they had wives and children to support and they had to adopt theories which would work while they were making a living.

The beginnings of the nineteenth century are significant to Congregationalism for these four things: First, a revival of religion, beginning in our colleges and bringing a new spirit of consecration to the young manhood of the churches. Secondly, and as a result of it, a world-vision of the duty of the church, begotten not of the wisdom of the great leaders but of the fine enthusiasm of young men in college, offering themselves on the altar of foreign missionary service. Thirdly, an expansion of home missionary work among the new populations in the Great Northwest Territory, which, by the ordinance of 1787, was baptized at the shrine of human freedom. Fourthly, a liberalizing of doctrine within the orthodox churches, by means of which Congregationalism saved itself from the spiritual deadness of Unitarianism on the one hand, and an obsolete but persistent orthodoxy on the other, and by means of which through the Plan of Union it inoculated even the Presbyterian church with the troublesome twin blessings of the Anti-Slavery agitation and of New School theology.

The value of these three centuries to the present is in their spiritual dynamic. Nothing could make us less worthy to be heirs of the Pilgrims than to halt where they halted, and looking backward toward Plymouth Rock to be turned into statues like Lot's wife. When we resolve our civilization into its prime factors, we recognize the large contribution which Congregationalism has made to modern thought and life, but our present inquiry is, what contribution it has still to make? What is the significance of these three centuries in terms of spiritual dynamic?

It is our task to make democracy worth saving. We never can attain to perfect wisdom by counting the noses of fools — we never shall gain the full significance of democracy in government by the mob — Freedom is only one of the four corners of the temple of our republic. The other three are Law, Morality and Education.

Plymouth Rock is one of the milestones on the longer pilgrimage that began as far back as when Abraham went forth at the command of God and Moses led the people of God through the wilderness to the Promised Land. There are other milestones at Runnymede, and Lexington, and Gettysburg, and the Marne. The world is moving toward a future which may be larger and better than anything we yet have courage enough to dream of or pray for. Out of the clouds and darkness of the present hour, out of the bloodshed and travail of a world bleeding well nigh to death, is coming a new political economy, a new theology, a new international law, a new heaven and a new earth.

FOUR HUNDRED YEARS OF PROTESTANTISM

BY DEAN CHARLES R. BROWN

The Protestant Reformation was a great religious movement and it was also in the broadest and best sense political.

It was a revolt of the human against the ecclesiastical. It was one of the days of the Son of Man, and those who had eyes to see saw again the veil of the Temple rent in twain from the top to the bottom.

Its four main ideas were these:

1. The right of direct and immediate access to God for every soul with no sort of priestly mediation or ecclesiastical barrier blocking the way. He is not far from anyone of us and whosoever will may come.
2. Its doctrine of grace as opposed to the idea of salvation by penance or by observances or by advances made from some treasury of merit under the control of priests. By grace are ye saved through faith and that not of yourselves for Eternal Life is the gift of God.
3. The authority of the Scriptures — not the decrees of councils, nor the words of popes, nor the traditions of the elders, but the mind of Christ as it lies reflected supremely upon the pages of the New Testament, this was to be the court of last appeal.
4. The right of private judgment which carries with it by implication all that is contained in our modern program of political and spiritual democracy. Every man by virtue of the fact that he is a man has the God-given privilege of judging, of interpreting and of applying all these truths of church and state to his own personal needs and to the needs of that society where he stands.

No form of religion can ever live and thrive by what it denies. It can only live and thrive by what it affirms and incarnates. The habit of mind which is critical rather than constructive, the faith which is merely pallid and feeble in the distaste it shows for the coarser food upon which the souls of men are fed, the whole mood which is more intent upon the limitations of its fellows than upon the excellencies it can show in its own militant bearing — no one of these is destined to conquer. They will never be able to hold their own against the highly organized and resolute church of Rome, to say nothing of winning that harder and more honorable victory in subduing the world, the flesh and the devil.

We can all see that Protestantism is not today the mighty cable it was meant to be, binding the freer nations to the throne of God. It has been frayed out into so many strands that no single thread or group of threads has in it the necessary fibre for the strain we would impose upon it. We are not in our several communities, or in the nation as a whole, in a position to furnish that competent and impressive moral leadership which the complex life of this modern world so sorely demands.

We have no particular occasion as Congregationalists to stand off at this point and thank God that we are not as other men are. We have not I trust an undue measure of sectarian bigotry. But when practical schemes for the consolidation of our Christian forces have been brought forward, we have oftentimes shown ourselves amazingly reluctant. And when that blessed day comes for the unifying of these fragments of our Christian faith into a Universal Church, I have the feeling that one of the last consenting groups of those who profess to follow Him who prayed that we might all be one, may possibly be our own high-minded, rock-bottomed, liberty-loving Congregationalists.

Ten years ago it was a blunder for the scattered fragments of the Church of Christ to be lacking in the highest possible spiritual efficiency, today it is a crime. The world's dire need is summoning all the members of the body of Christ to remember that they are one body in Christ and to act together in a finer concert of power.

These are great years and there is much to be done. Let Protestantism stand up straight — the ceiling is high. Let its eyes sweep the whole horizon — the field of moral opportunity is the world. Let it make bold to attempt the moral renewal of the life of the race! Let it go forward conscious of its direct access to God, heartened to the core by its doctrine of grace, exalting the Scriptures as furnishing the true norm of faith and practice, and rejoicing in its right of private judgment. Let it go forward to build and to rebuild better than it has built before and write chapters in its history more glorious than any in its past.

THE CHURCH AND THE CHRIST OF THE NEW DEMOCRACY

BY REV. FRANCIS J. VAN HORN

God is making all things new. Out of the crucible of war will come a new world, a new democracy, a new church — but at the heart of all the new will be the eternal Christ. The new democracy must have none of the obvious faults of the old, no defects of race pride or prejudice, of creed or caste, of social inequalities and injustice. And the new church must have none of the divisions and party stripes and theological stigmas — none of the formalism and coldness that makes the church of today so inefficient. But we who are in the church of today must fashion that new church — not the men who go to battlefront, to camp and trench, but we who stay at home will determine its character. Theirs is an abnormal experience, ours should be genuinely normal. . . . If we send our sons to France, see to it that they find a vital religion, a warm and helpful church when they come back, if God shall so will. . . . Ours is an age of colossal sacrifice — let the church realize that His cross must go on before.

THE SPIRIT OF JESUS IN INTERNATIONAL RELATIONS

BY REV. G. GLEN ATKINS

There is no interest of the Christian church which does not suffer at the hands of war, no humanitarian or social or spiritual concern that does not rock in the ground swell of the world storm. . . . We cannot save little sheltered regions of religion and church life here and there for the spirit of Jesus while the unchristlike is supreme in the massive relationships of humanity. Christianity is by the very spirit of it imperial. It will never be secure until it is supreme.

The Spirit of Jesus is present today in a warring world in the spirit of sacrifice. No sacrifice is strange to Him. No suffering which seeks a better world alien to His cross.

The war has passed already beyond the struggle for self — it is a struggle for a holier future or it is nothing. Even the sword has the cross for a hilt and we have taken hold of the sword by the hilt of the cross.

All that is happening today is a flaming sign that we have hitherto failed to make the Christian spirit supremely operative in the world. When the war is done the church will face the supreme responsibilities of the centuries.

The hope of any real betterment in our civilization of the future will rest in the final supremacy of the spirit of Jesus in diplomacy, statecraft and all points of international contact.

A transforming confidence in the power and validity of the Spirit of Jesus must somehow be secured. . . . The great laws of brotherhood and unselfishness are not yet international laws.

The task of the church is to define and illustrate the Spirit of Jesus. His ideals do not commend themselves to the world as they ought because the world does not understand their full meaning. . . . They represent in their nobler manifestations the utmost of which humanity is capable and are the very tempered steel of the soul. . . . The Spirit of Jesus is love made militant, unwearied in patience, endless in resource and rich in ethical qualities. . . . The peace which the Spirit of Jesus enjoins is not the cowardly or complacent acceptance of things as they are but the resolute endeavor to make things as they ought to be.

No great ideal has ever made its way in the world except at great costs and a well nigh endless strife.

No barriers have ever been established which friendship and justice have not in the end been able to cross. . . . The world will not be remade save at sacrificial cost.

I do not see how any one can examine carefully and impartially the deep-rooted and complex conditions which led up to the present world fighting without seeing that the world is in the grasp of forces which automatically produce tension which tend constantly to express themselves in war.

Here is the paradox of twentieth century civilization. We are sincerely desirous, multitudes of us, in every land and under every flag, of making the Spirit of Jesus supreme and yet we are again and again defeated. . . . What is the reason? It must be that we are trying to express the Spirit of Jesus through organic forms which are unchristian. . . . There must be ways of living together which reinforce instead of always weakening and sometimes defeating the Spirit of Jesus. We are under bonds to find them out and to release them. . . . War is just the final expression of the implicit hostilities of our social and industrial order.

We shall never have peace as long as industry is organized on a competitive instead of a cooperative basis.

DEMOCRACY'S BROADENING VISION

BY REV. H. M. EDMONDS

You have now the leading men in religious thinking in America. . . . Your system has surely justified itself by its fruit. There is in the South, at the present time, somewhat of a movement toward independency. . . . If you are going to serve that movement, you must put the emphasis in your thinking and in your approach to it and its leaders, upon independency rather than upon Congregationalism. . . . Your insignia must not be memorial to a mere local manifestation, but to the eternal fact itself of the sovereignty of the soul in its approach to God.

Do not think that we do not love the negro also. I am not saying that we have done our duty by him at all, but we have more nearly done our duty by him than some of you think we have. I have been entirely satisfied with the exodus of negro labor from the South, because we are appreciating him more since he has begun to leave and we are treating him better. You, on the other hand, are appreciating him more since he began to arrive. We will learn more about him in his absence and you will learn more about him in his presence.

Men are fundamentally alike but universally different. . . . The might of democracy lies in the varying contributions of the differing souls that make it.

Jesus was the Great Democrat. He was the founder of the cult of confidence in men. He went about day after day giving Himself away in the adventure of trust.

If we, then, are to found democracy at all, we must recognize not only the common man's right to rule but his ability to rule.

If there is any organization on earth where the rule of the people ought to be supreme, it would seem to be in the church.

The liberty of the sons of God tends to stress the great common things rather than the little peculiar things.

The sections and elements of our country are not separate entities but constituent parts of one whole. . . . Let the South no longer call the North cold, nor the North call the South emotional. The East must not speak of the radical West, nor the West of the effete East. Let not Protestants say to Catholics, "You are unpatriotic"; nor Catholics to Protestants, "You are intolerant." Let not the white man say to the negro, "You are shiftless"; nor the negro to the white man, "You are unkind." Let not capital say to labor, "You are unreasonable"; nor labor to capital, "You are unjust." Let each thankfully realize that the other is different and therefore necessary. The North is not cold, but strong and practical; the South is not emotional, but idealistic; the East is not effete, but with a mind to the past; the West is not radical, but new and rejoicing as a strong man to run a race; the Catholic is not unpatriotic, but loyal to his church; the Protestant it not intolerant, but loyal to his land; the negro is not shiftless, but harmonic, melodic he is making a real contribution to what might be called the rhythmics of religion and life.

Every day we make discoveries of the unexpected as the nations bring out of their treasuries things new and old. Aloof America marches her troops through Paris and the French children kneel in the streets. Self-satisfied Britain cuts down her ancestral forests to build bridges in Flanders. Russia goes democratic in a day and Russian women form the legion of death. What we had regarded as mercenary Belgium, becomes a martyr to an ideal. What we had called frivolous and decadent France, becomes the world's bugler.

Nor are we to despise the efficiency of Germany. The real problem is how to wed the heart of the Allies with the hand of Germany, how to combine our idealism with their efficiency. Those religious leaders are wrong who consign Germany to all the hells that are. Germany is already in hell. The thing is to get her out. Jesus did not hate those who were possessed of demons; he cured them.

And may God hasten the day when we and our allies and our enemies shall be in one camp, under one banner, fighting the one battle, against disease and poverty and ignorance and superstition and injustice and sin.

THE UNMINTED GOLD OF DEMOCRACY

BY REV. HUGH PEDLEY

On Sunday, the ninth day of September, from the street car, I saw at one of the best known street-corners of Montreal a group of some seven or eight young men in uniform. . . . "Who are those men?" I asked. "Americans," was the reply. I felt both proud and thankful that such men were to be the comrades of our sons and that the nation that gave them birth was to be our ally in the great ordeal of human history.

Why were these men here? . . . They were bent on war's dread errand and they were passing through Canadian territory to a Canadian port, there to take ship for a European battlefield, . . . because they were sons of freedom and because they believed that this freedom which they loved and in which they had been reared had been subjected to brutal assault and was in danger of being driven to the shambles.

When you scanned the details of the atrocities in Belgium following hard upon the fundamental atrocity of Germany being in Belgium at all, when the shudder of the *Lusitania* shook the world, when the understood conventions of international law were flung to the winds, when at last you discovered that an internal octopus of intrigue and conspiracy was sending out its tentacles to all parts of the body politic, then you, too, saw the real issue. . . . You, also, rose to the dignity of your stewardship and felt in your heart "Necessity is laid upon me."

What is this democracy for which we are contending? . . . Democracy is attractive because of its imperfections, for these imperfections are but the shadow of its ideal and its ideal is man carried onward to the full realization of his own mysterious and majestic personality.

A ragged, starving child is more terrible to think of than a youth blown to fragments or lying on a stretcher in mortal agony; the tragedy is deeper and more enduring.

A third direction along which democracy is called is that of the sacrificial element in citizenship. By that I mean the creation of such a standard in a nation that every man and woman within its coasts shall feel in honour bound to share in the burdens as he shares in the blessings of his country.

Well for democracy when the spirit of devotion we demand in the soldier shall burn in the heart of the citizen.

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